CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO INESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JULY 15, 1837. NO. 83 .---VOL. XVI.—NO. 28.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Tuesday evening, July 4th,

Mr Editor,—I send you the following account of the celebration of this day by the Sunday Schools in Northboro', which, if you please, you may insert in the next Register.

The day, as you will remember, was fine, and agreeably to previous notice, the teachers and scholars connected with our three Sunday schools met at the Town Hall at half past 9, whence they marched in procession to our church at 10. The three schools occupied all the pews in the body of the house, the whole number, exclusive of the teachers, being 311. Every part of the house was filled, and so many happy faces I have seldom seen together. The spectacle was indeed most cheering and exhilarating, and was sufficient of itself to warm the coldest heart. But we were in other respects highly favored. We had sent to your good city for our friend, and the children's friend, Rev. F. T. Gray, who was pleased to accept the invitation, and whose address to children and parents was appropriate, beautiful, and in some parts irresistibly affecting. It was delightful to see how completely he fastened the attention of the children, even the youngest, some 30 or 40 of whom were placed on settees, in front of the speaker, and whose fixed gaze and tearful eyes, manifested the intense interest with which some of his beautiful narratives were heard.

His address, which was without notes, occupied about 35 minutes; and I am sure that every one must have listened to it with pleasure and improvement. His appeal to parents must have touched the hearts of all who sustain that relation; and the impression made upon the whole audience must have been deep, and, I trust, will be followed by great and lasting good.

Mr G. was followed by Rev. Mr Emerson, of the Evangelical church, who offered, and supported by just and forcible remarks, the following resolution:

Resolved, that among the means of perpetuating the blessings of our common country, the work of the Sabbath school teacher holds a pre-eminent place.

Rev. Mr Rider of the Baptist church, also offered a resolution in the following terms:

Resolved, that the success of Sunday school instruction is identified with the safety and perpetuity of our civil and religious liberties—to which he spoke briefly, but earnestly and well.

The devotional services were performed by the two gentlemen last named.

I must say a word or two of the singing. I always love to hear the sweet voices, as I do to look on the pleasant faces of the children; and I confess that when the favorite hymn, 'I thank the goodness and the grace,' was sung by our juvenile choir, to the tune of 'Auld Lang Syne,' my heart was moved, and I believe that the hearts of all present were moved as the heart of one man. One other beautiful hymn was sung by the children with fine effect, their infant voices being accompanied by soft instrumental music, just enough to serve as a guide and support. Two other pieces, one a National Ode, the other, the fine hymn for Independence, beginning,

'My country! 'tis of thee,
Sweet land of liberty, &c.'

were sung by the full choir.

As the senior pastor, I presided at the meeting, and offered a very few introductory remarks, thinking that I had done my part in securing the services of my friend, Mr Gray.

At 4 o'clock, P. M. another procession as large as the former, was formed at the same place, for the purpose of repairing to the beautiful hill which overlooks our village, and to which we last year gave the name of Mount Assabet, that being the Indian name of the river that runs near its base. There, in a natural arbor, formed by some fine oaks, we found the tables loaded with a rich variety of fruits and cake, which had been provided for the occasion, around which seats were placed for the accommodation of more than 300 children, who had assembled to partake of the simple and elegant repast. In the rear of the children stood the delighted fathers and mothers, and a mixed multitude, amounting in all, probably to more than 500 persons, among whom the refreshments were distributed, so that few, if any, even of the spectators, went empty away.

On arriving at the grove, the following lines were sung and encored, being the first verse of a piece written for our last year's celebration, which was on the same spot.

Welcome the day, the happy day
That we from care are free;
Away with study, welcome play:
We'll *independent* be.
Then welcome playmates, one and all,
O welcome to this pleasant hill;
Our feast partake of fruits and cake,
Enjoy it, all who will.

We were honored by the presence of Hon. John Davis of Worcester, our senator in Congress, who, in a brief and felicitous address, expressed his heart-felt delight at what he had seen and heard that day, congratulated his native town on the mode we had adopted of celebrating the occasion, and explained, in a manner so plain and simple that the youngest child could understand, the reasons for observing the day, and especially for such a mode of celebrating it as the one we had adopted, or for making it a religious, as well as a political festival. A few reasonable and eloquent remarks were also offered by our townsman, Mr Asaph Rice, in which he responded to the sentiments of Mr Davis, expressed his full and hearty concurrence with all the arrangements of the day, and expressed his earnest hope, that similar celebrations might be adopted and repeated annually in all the towns and villages in our land.

Mr Rice presented the following sentiment, which was received with much applause, though we had nothing more exhilarating by way of beverage, than lemonade and pure water.

Religion, morality, and pure American politics—may they harmonize in every breast, till that righteousness which exalteth a nation, shall be the glory in the midst of this land.

Rev. Mr Gray also offered the following sentiment, which he took occasion to season with a few sprinklings of salt.

Our Northboro' Juvenile friends—may they ever hold fast to true temperance principles, and use only that pure element, which burst from the rock of Horeb for the children of old, which will never deprive them of their liberty, and which has no sting at the *bottom* of the cup.

After the table had been dismissed, the children gradually, and in a quiet, orderly manner withdrew, after which, some choice pieces of music from Kingsley's Choir were tastefully performed by a select band of singers, the effect of which was delightful.

I did not intend, Mr Editor, to tax you, or your readers with so extended an article, but my heart was full, and I could not refrain, and even now I feel that the half has not been told, as you may learn from any one who joined in the rational festivities of a day, the memory of which will be precious to me to the latest hour of my life. Yours, &c. J. A.

The following Original Hymn, by Mr John S. Dwight, was sung at the Ordination of Mr Theodore Parker, as Pastor of the Church and Society, in Roxbury, on Wednesday, June 21, 1837.

Thou hast sent a voice to teach us!
And our hearts within us glow:—
In our pride of place 'twill reach us,—
In our loneliness of woe;—
In our dwelling,
Daily telling
Whither all things earthly go.

It shall fill our souls with beauty,
When thy smile is over all;
It shall nerve our arm for duty,
When there comes a sterner call;
It shall cheer us,
And be near us
When misfortune's arrows fall.

Be the blessing thou hast granted
Treasured in our hearts for years;
Be the tree, which thou hast planted,
Watered with our choicest tears:
Tears of gladness,
Tears of sadness,—
Tears for love—for folly tears.

Burning with one thought, we gather
Where our Sires, the Blessed, knelt;
Thou and they are with us, Father,—
With us here, unseen, but felt!
Thou wilt bless us,
And confess us
Thine, if we have truly felt!

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

SECOND COLLECTION.

8. *The contest of the holy mountains.*

When God descended apon Mount Sinai to give his law, the spirits of the mountains in the Land of Promise came before him, 'Why dost thou degrade us from thy choice, selecting a foreign hill, a dry rock of the heathen waste for thy footstool?'

'Who are you,' said Jehovah! 'whom it concerns to be the footstool of my majesty? Look around you. My tread was there, on yonder sunken hill; on the shattered hills of olden time; where is now the crown of this summit?'

'But upon you,' continued the All-gracious, 'will I more mildly reveal my majesty. Thou, laughing Tabor, shalt look upon the countenance of my son, and hear in him my softer voice. Mountain of God, thou fruitful Carmel, on thee, my second servant Elijah, shall dwell, and shall make my name known to men with fire from Heaven. Thou Lebanon, shalt build my sanctuary, and thou modest, silent Zion, upon thee, the smallest of the hills, shall this sanctuary rest, the eternal dwelling place of my name. The mountain of the house of God, shall be higher than all the mountains of the Earth, lofty above all the hills.'

Joyful the mountains left the presence of Jehovah; they envied Sinai no more, and the least among them all, the humble Zion, was in after time, the greatest of mountains.

9. *The words of the Law.*

When God descended upon mount Sinai to give his law, Moses entered the holy cloud before him and said, 'All-gracious, thou wouldst give thy law to Israel that all the nation may receive it: but how shall other nations likewise, and coming generations hear the voice of God?'

'They have heard it,' said the Almighty, 'each of their Prophets and wise men, nay, every child wherever he lives upon the Earth, has received his part of it; their souls are an echo of my voice, of that voice which fills all the world.'

God spoke, and nodded to the angel of the soul, that he should conduct the questioner into the kingdom of the inner creation. Here Moses saw how by the might of the eternal word of God, humanity was created, and how every Being was the root of a tree full of divine fruit.

'Many as are the human souls in this place,' said the angel, 'so many are the expressions of the voice which created this world-all. Many of the souls receive much of the voice, and thy soul (continued the angel to Moses) shall furnish the tree of the Law with roots, trunk and branches. Every soul is to be judged according to that which is it—according to the loudness of the voice which called it to life.'

And the angel took him by the hand and conducted him to the fore-court of Paradise, 'Behold,' said he, 'here the unborn are educated and prepared for their life upon the Earth. According as a soul has shown obedience and fidelity it descends into this, or that generation, to its reward, or its punishment.

'Yet, before every soul goes down, the angel leads it round, and shows it the gates both of Heaven and Hell. Here it sees the righteous rewarded; there the unrighteous punished. The child forms itself progressively in life according to the impression it now receives and retains. He will be a knave, in whose memory only hell exists, but he who finds the joys of Heaven, in anticipation, in his heart,—he will be a child of Jehovah, and on the Earth will find the happiness of Heaven. He who retains nothing of either within him, bewildered, without feeling, he will become a beast of the field.'

Then came, likewise, the angel of the wise men, and took Moses by the hand and led him into the school of Heaven, and 'Here behold,' said he, 'the assembled souls, each goes down in that still moment when it reads the word of the Eternal within it. Soon as the senses are silent, and the body of man sleeps, it goes up to Heaven and will again be permitted to hear without absence of mind the sense of the Eternal. The highest cease their Hymns until all the souls are assembled, as it is written,

The flowers spring up on the earth,
The time of singing is near,
The voice of the Turtle is heard in our Land.

Soon the angel began this hymn, and wove it in an acceptable crown for the Eternal.

Then Moses fell down and said,
How hath Jehovah loved men,
All his holy ones are around him,
They sit at his feet,
And learn from him his eternal word.

10. *The surety of the human race.*

With God the guilt of the Parents is often permitted to be bailed by the children. The son and the grandson often do penance for the sins of the father.

When God gave his law upon mount Sinai he said, 'bring me a surety that it may retain you.'

They brought him their just old men, but Jehovah did not accept the surety. They are themselves guilty as well as you, give me your sons, and grandsons as pledges.'

The souls of the unborn, which were all assembled around the mountain, the sucklings at the breast, the children in the lap of their mothers raised their voices and undertook to be sureties. Then spoke the Eternal, '*I will visit the transgression of the father, upon the third and fourth generation; but likewise will I bless unto the thousandth generation.*'

Moses bowed down in devotion, and as God passed over him, a voice exclaimed, 'Lord, Lord God, compassionate and gracious, thou forgivest misdeeds, transgression and sin, and if thou dost punish the iniquity of the fathers upon the children unto the third and fourth generation, so thou dost bless them in the thousandth.

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

This society held its 29th anniversary meeting at the great room at Exeter Hall, on Friday, the 5th of May. The assemblage of the friends of the institution on this occasion was numerous and respectable. Before the time fixed for the opening of the business of the day, the children belonging to the society's school were arranged at each side of the platform, where their neat and healthy appearance had a very imposing effect. They sang several hymns before the business of the day opened. At 12 o'clock, Sir T. Baring, the President of the society, came on the platform and took the chair.

The Secretary read the report. It began by stating, that the funds of the society in the past year amounted to the sum of £14,530 10s. 11d., being a sum of £134 10s. 11d. beyond the amount of the last year, and the largest amount of any year since the formation of the society. The report then proceeded to detail the proceedings of the society in the past year, of which the following abstract may be taken as the substance, (only one point not mentioned in it we may mention here—viz. the support given by Lord Palmerston, to the object of the society, in erecting an Episcopal Hebrew Church at Jerusalem. Lord Palmerston has sent instructions to our Ambassador at Constantinople, to exert himself to obviate any difficulties that might exist in the way of the plan, and the Bishop of London had consented to ordain Mr Nicolayson to the service of that church. (Hear, hear.)

The object of this society is, to make known the gospel of our Lord and Savior Jesus Christ to the lost sheep of the house of Israel.

The means used by this society are the following:

The holy Scriptures are put into the hands of the Jews.

The Old and New Testaments in Hebrew are circulated extensively among them.

The entire Scriptures have been translated into the Jewish, or Judeo Polish language, and the New Testament, with part of the Old Testament, have been printed, the remainder having been delayed through the want of requisite funds.

The New Testament in Syriac, with Hebrew characters, has been recently published, for the use of the Chassidim and Cabbalistic Jews.

Other versions of portions of the Holy Scriptures have also been published.

The Liturgy of the Church of England has been carefully translated into Hebrew, and is now printed and published.

Tracts in various languages are distributed among the Jews. Amongst those last published, may be mentioned a selection of Christian hymns, translated into Hebrew metre; and a series of papers, under the title of the *Old Paths; or, A Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets.*

The Episcopal Chapel at Bethnal-green is opened for divine service, under the license and sanction of the Bishop of the diocess. The Jews are earnestly and affectionately invited to attend; sermons are preached by the Chaplain, and not unfrequently by missionaries of the society, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian congregation, who have been taught to obey the Divine call, 'Rejoice, ye Gentiles, with his people.'

On Sunday, the 5th of February, at 3'oclock in the afternoon, the Hebrew translation of the Liturgy of the Church of England was used, for the first time, in public. The prayers were read by the Rev. A M'Caul, and a sermon was then preached in English, by the Rev. M. S. Alexander, upon the appropriate words, 'If by any means I may provoke to emulation them which are my flesh, and might save some of them.' (Rom. xi. 14.) A little band of Hebrew Christians joined with Gentiles in worshipping the Redeemer of Israel, in the language and words of their forefathers. This service is regularly continued every Sunday afternoon at 3 o'clock, and decidedly increases in interest. The Hebrew children in the schools are regularly instructed in the Hebrew Liturgy by the missionaries, and many of them are already able to make the proper responses during the whole of the service.

Schools for Hebrew children have been established at home and abroad.

In the schools at Bethnal-green, the children are maintained, clothed, and educated, until they are old enough to go out as servants or apprentices. The schools are capable of accommodating 100 children. A blessing has attended this institution.

Schools have also been established on the continent. Eight schools in the Grand Duchy of Posen, in which the progress of the children is very gratifying, have afforded an average attendance of 348 Jewish children. There is a school at Dantzic, in which the number has often amounted to upwards of eighty children.

Missionaries to the Jews have been sent forth by the society, many of whom are ordained clergymen, and others are in different capacities engaged in testifying to the Jews that Jesus is the Christ. There are forty-two missionaries and missionary agents at this time in preaching to the Jews, conversing with them, distributing the Scriptures and tracts, or translating important works into Hebrew or other languages; and of these sixteen are converted Jews.

The success which has attended this Society has been great under the Divine blessing.

A great desire for the word of God has been excited amongst the Jews, who had previously but little acquaintance with their own Scriptures, and but scanty means of obtaining them. Let the crowds of Jews bear witness in that interesting country, Poland, teeming with a dense Jewish population, where the intelligence that an English missionary has arrived with Bibles, often produces such a sensation that it might be said, 'The whole city was moved;' and where again and again the missionaries have been engaged in discussions and conversations from morning till evening, proclaiming to eager and attentive crowds the unsearchable riches of Christ, opening to them the Scriptures, and showing that all things are fulfilled in Jesus of Nazareth. At Konigsberg, Mr Bergfeldt has received as much as 115l. in one year from the Jews, and still more recently, 50l. in one quarter, for the sale of the Hebrew Scriptures, at the same time expressing his deep regret that he was obliged to send away so many persons disappointed. At Cracow, DrGerlach bitterly laments his want of Bibles, and estimates that 1,000 copies would be sold in a few months, many of which would find their way into the distant provinces of the Russian empire, more especially from Konigsberg, which has been already mentioned. At Jerusalem, Mr Nicolayson could frequently have sold Bibles at a reduced price to Jewish merchants trading to Bagdad and the interior of Asia, where, after all the additional expense incurred by conveyance to such distant places, they were sure of purchasers for this blessed book. In reading Mr Ewald's accounts of his proceedings at Tunis, and his journeys along the coast of Africa, the satisfaction felt in hearing of the joyful reception given to God's blessed word, in a country where but very few entire copies were known, almost yields to the disappointment excited by learning that numbers reluctantly went away with their money in their hand, because the missionary had exhausted his little stock.

Numerous conversions also attest that the gospel is not preached, nor the word of God distributed, in vain. The Baptismal Register of the Episcopal Jews' Chapel contains a list of two hundred and thirty-one individuals of the Jewish nation received into the church of Christ by baptism, 152 having been baptized in the chapel, and 79 previously to its having been opened for Divine service. Of the whole number, 76 were baptized as adults, and the rest as children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. Is it no evidence of the Divine blessing on the work in general that there are now at least eight clergymen of the Church of England who are of the Hebrew nation, or that sixteen of the missionaries and agents of the Society are converts from Judaism? As a proof that similar encouragement is met with on the continent, where the Jews are more numerous, we quote the testimony of Doctor Tholuck, an eminent professor in the Prussian university of Halle. He says—

'It is undoubted matter of fact, that more proselytes have been made during the last twenty years, than since the first ages of the church. No one can deny it on the continent, and no one, I am sure, will deny it. Not only in Germany, but also in Poland there has been the most astonishing success, and I can bear testimony to what has come under my observation in the capital of Silesia, my native place, where many conversons have taken place. In this capital I shall speak only of such individuals as I am acquainted with in the profession to which I belong. In the university of Breslaw there are three professors who were formerly Israelites. A professor of philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman,-who professes the gospel, and he was a Jew. In my prestation at Halle, there are no less than five professors, formerly Jews: one of medicine, one of mathematics, one of law, and two of philology.

'I might show that some of the Jewish conversions have taken place amongst men of the highest literary attainment; and, amongst others, I might mention Dr Neander, of Berlin; Dr Branis, of Breslaw; and Dr Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of the Lord Jesus Christ.'

The city of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted; and the Rev. Mr Kuntze alone, who has always taken such a lively interest in the cause of Israel, stated last year that he had himself baptized eighty Jews; and in little more than twelve months, the missionary, the Rev. W. Ayerst, has baptized fifteen persons.

The Society received very lately an official document, furnished by the Royal Consistory of Silesia, containing a statement of the number of Israelites baptized within the limits of their jurisdiction between the years of 1820 and 1834 inclusive, from which it appears that 347 individuals of the Jewish nation were baptized in the Protestant communion, and 108 in that of the Roman Catholics, making a total of four hundred and fifty-five Jewish converts baptized in fifteen years, in the province of Silesia alone. These persons are in all ranks of life, and personally known to the friends of our Society as adorning their Christian profession.

Another similar official statement, from Konigsberg, gives a total of 234 baptisms in 24 years, of which 217 are in the Protestant church, and 17 among the Roman Catholics.

The missionaries at Warsaw have just furnished a list of 109 persons, baptized by themselves.

This Society has then a Christian object, uses scriptural means, and has been followed by a Divine blessing.

Fellow Christians! especially you of the Church of England; what have you done for the promotion of this blessed work?

'I was wroth with my people; I have polluted mine inheritance, and given them into thine hand; thou didst show them no mercy.'—(Isaiah xlvii. 6.)—*London Record, abr.*

PRAYING DOWN A DISTILLERY.

Some eighteen or twenty months ago, my neighbor, who for convenience I will call F., came to me to borrow implements for the purpose of clearing off the foundation for a still-house. I was using the articles he wanted, but said to him, he could have them in a few days; but remonstrated against erecting an establishment of that kind in the neighborhood. I said, neighbor F, suppose I was a cutter, and you should tell me that there was a promising set of young people growing up in the neighborhood, and you found it was likely to be a lucrative business to kill them, and request me to make an instrument for that purpose; should I be justifiable in complying with your request, or would not I be accessary to the crime that you would be guilty of? He replied that he did not think that he was in any way accountable for the bad use that others made of any article that he manufactured. I said to him (for by the by he was a member of one of our respectable denominations) I know that you believe it is right to pray, and I have one request to make of you, and that is, that you, previous to commencing your work, prostrate yourself on your knees before God, and ask him to bless you in your efforts. F. remained silent for some time, then bid me good day and left me, and has not since applied to borrow the tools, nor has the first shovel of earth been removed, and I have not so much as heard of the still-house since, although he is my near neighbor.

The subjoined article, extracted from a highly respectable paper, displays much sound sense, and is not inappropriate at the present day.

QUESTION.

To the Editors of the Vemont Chronicle.

How can indigent young ladies who are desirous of doing good in the world, obtain the education requisite? AN INQUIRER.

——, Ohio, May 22, 1837.

ANSWER.

A young lady who really has that desire, pure, strong, and abiding, will turn everything into a means of education. The desire itself will educate her to do good, if she will only let it act freely according to the circumstances in which she is placed by the providence of God. Let it be developed in practice,—in daily well-doing as she may have opportunity, and all her powers to do good will be developed and educated rapidly and harmoniously. She has only to beware of wedding it to her fancy, and letting it run romancing to the ends of the earth; she has only to cherish and keep it at home, i. e. within the limits that she can reach in appropriate action; and she will not only find good enough to be done, and the sphere of her beneficent influence constantly extending, but her character will be rapidly improved, and her power to do good increased daily.

The best of schools for such a young lady, is a family, all the affairs of which are managed according to the spirit and principles of Christianity. For a young female who has never lived in such a family, it would be incomparably better to go there 'to do the housework,' than to attend any boarding school in America. She would gain more of that education which is 'requisite' for doing great good. Nothing in the education of a female, can supply the place of a Christian home, where she can daily breathe the atmosphere of intelligent piety in its ten thousand applications to the duties of domestic and social life.

We will not suppose that our correspondent has any of the false notions about doing good, that are too prevalent in some circles. The great good to be done in the world by females, is removed from under the public eye. Their beneficent influence is around us like the air we breathe. From the still, unobserved fountain of a quiet home, it goes out through every department of human society and human labor,—to the field, to the shop, to the bar, to the Senate, to the pulpit,—not only controlling the fiercer passions and softening the ruder traits, but giving impulse, energy, and direction to all the great beneficent movements of nations and of man. 'Good works in her husband to promote,' according to Milton, is among a wife's prominent duties. The beneficent influence of woman is, and ought to be exerted chiefly through the stronger sex,—the husband, the brother, the son, the father, &c. We have no faith in the expediency of making arrangements to educate young ladies, for the avowed purpose of doing good chiefly out of the domestic circle. It would be to act against nature,—that is, against the arrangements of Divine wisdom in the family constitution. Extraordinary exceptions there may be; but a woman who is called by extraordinary and peculiar endowments, and by extraordinary circumstances, to a course of life essentially different from that of most of her sex, will always find a way opening before her.

Yet we acknowledge the desirableness of some arrangements by which indigent young ladies may receive a more thorough intellectual education, than is now within their reach. It is often desirable that they should become teachers. We must study the matter more before we can say, with any confidence, how this ought to be done. The subject has some bearings that have been little discussed, and that need very serious attention.

THE MONUMENT AT CONCORD.

CONCORD, Mass. July 5, 1837.

TO THE EDITOR OF THE COURIER:

The Committee, appointed by the Town, to build a Monument, in commemoration of the events of the 19th April, 1775, at the ancient north bridge, having completed the work, invited their fellow-citizens to assemble on that romantic spot, where the first of the enemy fell, in the war of Revolution, that they might consecrate the memorial they had erected, on the 4th July. A great concourse of people, old and young, assembled at four o'clock, P. M., and were protected from the bright rays of the sun by those stately elms, which now stand where they stood sixty years ago; and which then served the enemies of the country, not as a protection from the rays of the sun, but from the bullets of an oppressed people. The scene called forth sensations mingled with joy and sadness. It was a joyful sight to see all ages and classes, the hale and robust, the vigor of manhood, the young men and women, just coming to take their places in active life, the youth and children, all assembled, calmly to remember the deeds of their fathers, and to consecrate a memorial to their moral worth. But sixty years have passed away since the struggle began, so also have almost all those who took a part in the scenes of that day. We saw the venerable Dr. Ripley, and two or three others, sitting by the monument during the exercises, and you might read in their countenances, some of the thrilling emotions which the occasion called forth. How few of those good men has sixty years spared to witness this day! And in sixty years more, these who now with such filial gratitude honor their fathers, will scarcely be seen. These, and similar thoughts, came over us in pain.

The exercises were as follows:—Prayer, by Rev. Mr. Frost; Address, by Hon. Samuel Hoar; Prayer, by Rev. Dr. Ripley; Original Hymn, beautifully sung to 'Old Hundred'; Benediction, by Rev. Dr. Ripley.

All these services were appropriate and impressive; but of the address, by Mr. Hoar, more than this should be said; it was full of truth and eloquence, and delighted all who heard it. He said the success which crowned the Americans' arms, in their struggle for Independence, was owing to the *principles* which animated our fathers; and he contrasted their devotedness to their country, their pure and self-sacrificing efforts in the cause of freedom, with the selfishness too frequent with men in office at the present day. He urged upon the young the importance of studying the lives and characters of that noble company, who were active in the councils, and in the army of the revolution. Good principles sustained them, and it is only by a firm adherence to the same principles, that we can retain what they, with such vast sacrifices, have bequeathed to us. This modest, but appropriate and beautiful monument, is creditable to us, but a firm adherence to law, order, and good principles, would be a better memorial of our veneration for our fathers, than any we could offer. He spoke of the dangers to which we were exposed, at the present day; one of which, he said, was the public press, which, while it was an engine of great good, when well conducted, might, in other hands, scatter its baneful influence far and wide. He thought its tendency had been, in many cases, to spread before the people falsehood, instead of truth.

There were many other topics of great importance which he treated briefly, which were highly interesting.

On the whole, this rural celebration had in it much to commend. The people assembled at short notice; all stood around the monument which had been just finished; all seemed to partake in the interest which the occasion excited. The prayers by Rev. Messrs. Frost and Wilder were fervent and appropriate. The following original Hymn, read by Rev. Dr. Ripley, was sung to the tune of Old Hundred.

HYMN.

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here, once the embattled farmers stood,
And fired the shot heard round the world.

The foe, long since, in silence slept;
Alike, the conquerer silent sleeps;
And Time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We place with joy a votive stone,
That memory may their deed redeem,
When, like our sires, our sons are gone.

O Thou who made those heroes dare
To die, or leave their children free,—
Bid Time and Nature gently spare
The shaft we raise to them and Thee.

From the Unitarian Magazine and Chronicle.

SKETCHES OF ENGLISH UNITARIAN HISTORY. No 4.

John Biddle, the son of a woollen draper, was born at Wottonunder-Edge, in Gloucestershire, in the year 1615. At ten years of age, such was his progress in grammatical learning, that he obtained an exhibition from Lord Berkley. At seventeen he was sent to the University of Oxford, and admitted a student of Magdalen Hall. At twenty-seven he obtained with great applause the degree of M. A., and was elected master of the free-school of St Mary de Crypt, in the city of Gloucester. In this situation he made progress in his scriptural studies, being guided, as he tells us himself, by the Sacred Writers alone, and neither by Socinus, a man of great understanding in the mystery of the Gospel, nor by his adversaries. The result of his examination was a belief, that the common doctrine of the Trinity is no more supported by holy Scripture than by sound reason. Being as communicative of his sentiments, when occasion offered, as he was free in his inquiries, he spoke of his doubts without reserve, and gave his reasons for calling the truth of the prevalent doctrine into question. The disclosure of his thoughts on this subject soon alarmed the fears and inflamed the minds of certain zealots, who raised the charge of heresy against him, so that he was summoned before the magistrates, and made the following confession of his Unitarian convictions.

'I believe that there is but one infinite and almighty essence, called God. I believe that as there is but one infinite and almighty essence, so there is but one person in that essence I believe that our Saviour Jesus Christ is truly God, by being truly, really, and properly united to the only person of the infinite and almighty essence.'

In his publications, Biddle expressed his belief in the inferiority of the Holy Spirit to the Father, but still, in the separate personality of that Spirit. About the month of June, 1646, Archbishop Usher, passing through Gloucester in his way to London had a conference with Mr Biddle (in the common goal of that city) respecting his sentiments concerning the Trinity, and endeavored to convince him that he was in error, but without effect. Six months after, when he was set at liberty, Biddle was summoned to appear at Westminster, and the Parliament chose a committee, to whom the hearing of this cause was referred. After a period of sixteen months from his first commitment, Biddle addressed one of the committee, Sir Harry Vane, in the language of earnest entreaty for his liberation, yet without the least concealing the fact of his departure from the received opinions. The effect of his pious and humble remonstrance, which well deserves perusal, was that Sir Harry Vane showed himself a friend to Mr Biddle, and reported his case to the House. The result was not, however, favorable to the suppliant's liberty or comfort, for he was committed to the custody of one of the officers of the House of Commons, and was continued under this restraint for the long space of five years. In this interval Biddle had to appear frequently before the Assembly of Divines, then sitting at Westminster, to whose consideration the matter was referred; and it cannot but occur to the friend of free inquiry of whatever denomination, since Biddle presented his arguments against the deity of the Holy Spirit to this Assembly, that the attention of Christian Ministers was much more directed to the Unitarian controversy by this, than it is at all probable it would have been by any other means. It may be suggested, that the appointment of Milton to the office of Secretary in Foreign Languages to the Council, and his consequent residence at Whitehall, occurred in the interval now described. Not being satisfied with the answers which he received to his arguments, even from this celebrated Assembly of Divines, Biddle, still in custody, proceeded to *print* these arguments, with an address to the impartial reader, assuming the signature of J. H. This publication excited much alarm, and the copies of it were called in and burnt by the common hangman. This, together with two other tracts, was afterwards reprinted by the author in 1653; and it was a third time published among the Unitarian Tracts in 4to. in the year 1691, at the expense of Firmin. In the year 1648, while still in prison, we find this consistent professor publishing another statement and defence of the Unitarian doctrine.

The Presbyterian Clergy now solicited the interference of the Parliament, and prevailed with them to pass an Act for the punishment of blasphemies and heresies, which enactment placed Mr Biddle's life in great danger; for though it was framed to reach a variety of opinions, yet it was evidently pointed at the notions which Biddle had in particular advanced. No decree of a Council, no bull of a Pope, could be more dogmatical; few decrees, if any, have been more sanguinary than those which proceeded from the English government on this occasion. An ecclesiastical hierarchy, in every nation, in every age, connected with whatever form of civil government, has been unfriendly to religious truth, and a bar to religious reformation. The subsequent course of political affairs was favorable to Biddle; for Cromwell, before he embarked for the purpose of reducing Ireland, sent letters to Parliament, urging the repeal of all laws relating to religion. His application was supported by a petition from General Fairfax and his council of officers, praying that all penal statutes formerly made, by which many conscientious persons had been molested, might be repealed. This petition was favorably received, and, after some time, it passed into a law. Biddle, though not immediately set at liberty, was allowed, on securities being given, to go into Staffordshire, where he was hospitably treated by a justice of the peace in that county, and upon the death of his friend he received a legacy from him. From this retreat he was recalled by Sergeant Bradshaw, President of the Council, and more strictly confined than before, and was even cut off from all the intercourses of life. No divine, except Peter Gunning, afterwards Bishop of Ely, ever paid him a visit during his seven years' confinement, or attempted to convince him of his errors. Amidst the horrors of poverty, to which a steadfast adherence to conscience had reduced this friend of Christian truth, he was glad to be employed by Daniel the Printer, at that time publishing an edition of the Septuagint. This seasonable occupation was most acceptable to Biddle, 'whose delight was always in the law of God.' To the general amnesty, published in the year 1651, Biddle was indebted for his freedom. It was now his happiness to find that his various publications, and his prosecution by the civil power, had awakened general attention to the doctrines which he professed, so that he united with his friends in the city for the purpose of expounding the Scriptures to them and discoursing from them. Two names only in the list of Biddle's friends and disciples have been mentioned. These are Nathaniel Stuckey, and Thomas Firmin. The former a young gentleman eminent for his distinguished parts and early piety, born in 1649. At the age of fifteen, he published a Latin Translation of Biddle's Catechism for the use of foreigners, and in 1665 printed a Latin version of Biddle's 'Brief Catechism for Children;' to which he annexed a discourse of his own in the same language, 'On the sufferings and Death of Christ.' This promising Christian died at the early age of seventeen. The latter of these disciples of Biddle was the benevolent Firmin, of whom we shall afterwards take particular notice.

Dr Gunning presented himself several times before Biddle's congregation to refute the doctrine which he preached, but without succeeding in his attempt. The continued activity and zeal of the Unitarian preacher, again brought down upon him a Parliamentary prosecution. A capital judgment was now expected; and yet, in these circumstances, the accused preserved a composed and cheerful mind, and maintained the hope of a happy result; confiding in the protection of that blessed God in whose cause he suffered persecution. He was not disappointed, for the Protector Cromwell, induced by reasons drawn from his own interest, dissolved the Parliament, and Biddle, after an imprisonment of ten months, obtained his liberty. Notwithstanding the general odium under which his sentiments lay, and the offence which they gave to the Government, they began to be embraced by a considerable part of a *Baptist* congregation under the care of a Mr Griffin; who, alarmed by this circumstance, and in order to stop the progress of what he regarded as heretical infection, challenged Biddle to a public disputation in his usual place of meeting, the Stone Chapel at St. Paul's Cathedral. The question proposed was, 'Whether Jesus Christ be the most High, or Almighty God?' Biddle would have declined the dispute, but felt obliged to accept of it; and the two antagonists having met amidst a numerous audience, Griffin repeated the question, asking, 'if any man there did deny that Christ was God most High?' to which Biddle resolutely answered, 'I do deny it:' and by this open profession gave his adversaries ground for a positive and clear accusation which they soon laid hold of. But Griffin being baffled, the disputation was deferred till another day, when Biddle was to take his turn of proving the negative of the question. Meanwhile, however, Griffin and his party not thinking themselves a match for Biddle, accused him of fresh blasphemies, and procured an order from the Protector to apprehend him. He was confined in Newgate, and at the approaching Sessions called to trial for his life, on the ordinance against blasphemy and heresy. In this emergency Cromwell showed his regard for religious liberty, and though not daring by an entire liberation of the captive to excite the hatred of the dominant party, yet he saved the life of Biddle by taking him out of the hands of his adversaries, and sending him, Oct. 5, 1655, to the Isle of Scilly, off the coast of Cornwall, allowing him for his subsistence a hundred crowns per annum. In the year 1658 Biddle was brought back from Scilly and set at liberty, and like the holy Apostles, he embraced the first opportunity which his return to London presented, of resuming his religious exercises, and acting as pastor to a congregation in the City, formed on the principle of the Independents. Our efforts hitherto, have been unsuccessful to find out the particular spot. Soon after the restoration of Charles II. in the year 1662, Biddle was forced from his lodgings, where he and some of his friends were met for divine worship, and carried before a justice of the peace, who committed them all to prison, without admitting them to bail. Biddle was placed in a dungeon, where he lay for five hours. They were afterwards released on giving security for appearing at the next Sessions. After some delay his hearers were found guilty of an offence at common law; they were fined in a penalty of twenty pounds, and Biddle, himself, in one hundred. They were ordered to lie in prison till these fines were paid. Before five weeks, however, had expired, from the unwholesomeness of the place and the want of fresh air, which was peculiarly injurious, as well as disagreeable, to one whose recreation and exercise it had been to walk daily in the open air, Biddle contracted a disease which was attended with immediate danger to his life. The justice of the peace, before-mentioned, could not be induced to grant the sick prisoner the benefit of a removal to a more healthy apartment, but the sheriff, Magnil by name, granted it. On the second day after, however, Biddle died, in the forty-seventh year of his age. His last declaration is most worthy of record, 'The work is done.' Implying, adds his biographer, that the truth which God had raised him up to profess was sufficiently brought to light, and that there only wanted ingenuousness in the minds of men to induce them to embrace and acknowledge the same.

FOR THE REGISTER AND OBSERVER.

The ordination of the Rev. William D. Wiswall as Pastor of the Unitarian Society in Ellsworth, Me. took place on Wednesday 5th inst. The services were performed by the following gentlemen. Introductory Prayer and Reading the Scriptures by Rev. Mr Wight of Castine. Sermon by Rev. Dr. Parkman of Boston, ordaining Prayer by Rev. Dr. Harris. Charge by Rev. Dr. Nichols of Portland. Right hand of Fellowship by Rev. Mr Hedge of Bangor. Address to the People by Rev. Mr Cole of Hallowell. Concluding Prayer by Rev. Dr. Nichols.

The services were well received by a numerous and attentive auditory convened at the Court House which place was thought to be more convenient than either of the churches which were very kindly offered for the occasion. The discourse by Dr. Parkman upon the duties and dangers of the ministry was replete with sound wisdom and good sense and we cannot but hope that he will be induced to comply with the request of the Society to furnish a copy for the press.

We have seldom had the good fortune to listen to better music than was given us on this occasion from a choir composed, as we understand, of the singers of the three religious societies whose kindness and harmony of feeling was no less worthy of praise than their harmony of voice. Nor can we help congratulating our friends in this village, which for beauty of scenery, for the neatness and taste displayed in its buildings, and for the generous hospitality of its inhabitants will vie with any in New England, upon the pleasant auspices under which they have commenced their existence as a religious society.

The following original hymn was written for the occasion.

May God accept this solemn rite,
And clothe his priest with righteousness,
Make his path clear, his prospects bright,
And crown his labors with success.

Here may he find a fertile field
For plants of gospel grace and peace
Their fruits of holiness to yield,
Through heavenly influence, with increase.

Ordained a Savior's cause to plead,
May he have wisdom from above
Rightly its messages to read,
And preach its sacred truth in love.

May a long life, with this design,
In growing usefulness be spent;
Then rayed in glory, may he shine
In the celestial firmament.

We have received from another source a notice of the Ordination at Ellsworth, from which the following is an extract.

The sermon was from Jeremiah iii. 15, 'I will give you Pastors according to my heart, who shall feed you with knowledge and with understanding.'

We cordially rejoice in the good prospects of this new and already flourishing Society. They have exhibited a commendable zeal in providing for themselves and their children the blessings of a stated ministry and Christian worship, agreeably to their own scriptural faith. We trust, that the harmony, which has marked all their proceedings may be preserved; and that in that prosperous village there may continue to be seen the fruits of a faithful ministry, of good education, and an enlightened charity.

[From the American Monthly Magazine.]

SHAKSPEARE AND THE BIBLE.

'Old, odd ends, stol'n forth of Holy Writ.'
Richard III.

Many of the plays of Shakspeare bear evidence that his mind was deeply imbued with the language, history, and philosophy contained in the Bible; and some of the most eloquent and affecting of his conceptions, it is believed, may be traced—not as far-fetched—to that great fountain head of nearly all that is found to be truly wise and elevated in the institutions among men; and numerous instances of familiar use of the very words of Holy writ, unequivocally prove his estimation of the force of its language, and how intimate the acquaintance, which could thus interweave its phraseology with the ordinary current of thought. Of the latter, the following examples are given:

BIBLE.	SHAKSPEARE.
The apostle says— 'But though I be rude in speech.'—2 *Corin.* xi. 6.	'Rude am I in my speech.'—*Othello*, Act I sc. 3.
'Consume thine eyes and grieve thy heart.' 1 *Sam.* ii. 33.	'Shew his eyes and grieve his heart.'—*Macb.* Act IV. sc. 1.
'Thou hast brought me into the dust of death.' *Psa.*	'Lighted fools the way to dusty death.'—*Macb.* Act V. sc. 5.
'That thou doest, do quickly.'—*John* xiii. 27.	'Twere well it 'twere done quickly.' *Macb.* Act I. sc. 7.
'Unstable as water—thou shalt never excel.' *Gen.* 49.	'She was false as water.'—*Othello*, Act V. sc. 2.
'I am black, but comely.'	'Or for that I am black.' *Othello.*
'Look not upon me because I am black.' *Canticles.*	'Mistake me not for my complexion the shadowy livery of the burnished sun.'—*Merch. of Venice*, Act. II. sc. 1.
'Look not upon me because I am black—because the sun hath looked upon me.'—*Song Sol.* i. 6.	'Thou shalt get kings. Then, prophet like—they hailed him Father to a line of Kings.'—*Macb.* Act III. sc. 1.
'I will make nations of thee, and kings shall come out of thee.'—*Gen.* xviii 6. *Deut.* xxvii. 41.	'Why did you laugh then when I said, Man delights me not.' 'My Lord, there was no such stuff in my thoughts.' *Hamlet*, Act II. sc. 2.
'And the Lord said, wherefore did Sarah laugh. Then Sarah denied, saying, I laughed not.'—*Gen.* xviii. 12.	'There where I have garnered up my heart.' Where I must live or bear no life.'—*Othello*, Act IV. sc. 2.
'Seeing that his life is bound up in the lad's life.' *Gen.* xiiv. 30.	'What wood is this before us? 'The wood of Birnam.
'And Abimelech took an axe in his hand and cut down a bough from the trees, and took and laid it on his shoulder; and said unto the people, what ye have seen me do, make haste and do as I have done.	'Let every soldier hew him down a bough, and boar't before him; thereby shall we shadow the numbers of our host. 'It shall be done.' *Macb.* Act V. sc. 4.
'And all the people likewise cut down every man his bough, and followed Abimelech.' *Judges* ix. 48.	
'And he said, he that dippeth his hand with me in the dish, the same shall betray me.'—*Matth.* xxvi. 23.	—'The fellow that sits next him now, parts breath with him, and pledges the breath of him in a divided thought, is the readiest man to kill him.
'This Judas said, not that he cared for the poor, but because he was a thief and had the *bag*.'—*John* xii. 6.	'Who can call him his friend that dips in the same dish?
'I smote him—I caught him by his beard, and smote him and slew him.' 1 *Sam.* xvii. 35.	'Timon hath been this lad's father, and kept his credit with his *purse*.' *Tim. of Ath.*
—'Opened Job his mouth and cursed his day—let it not be joined unto the days of the year—let it not come into the number of the months.'—*Job.*	'I took by the throat the circumcised dog, and smote him.'—*Othello*, Act V. sc. 2.
'And the graves were opened, and many bodies of saints which slept, arose and came out of their graves after his resurrection, and went into the Holy City, and appeared unto many.' *Matth.* xxvi. 51.	'May this pernicious hour stand aye accursed in the calendar.'—*Macb.*
'What is man, that thou art mindful of him? Thou hast made him a little lower than the angels. Thou crownedst him with glory and honor, and didst set him over the works of thy hands.'—*Psa.* vii. 4. *Heb.* ii. 6.	'In the most high and palmy state of Rome, a little e'er the mightier Julius fell, the graves stood tenantless, and the sheeted dead did squeak and gibber in the Roman streets.'—*Hamlet*, Act I. sc. 1.
	'What a piece of work is a man?—how noble in reason—how infinite in faculties—in form and moving, how express and admirable. In action, how like angel—in apprehension, how like a God. The beauty of the world—the paragon of animals.'—*Ham.* A. II. s. 2.
—'Nicanor lay dead in his harness.'—*Macca.* xviii. 22.	—'We'll die with harness on our backs.' *Macb.* Act V. sc. 5.

From among a number of impressive subjects transferred by Shakspeare from the Bible into his immortal plays, and therefore the more deservedly immortal—that of the arrest of the Savior in the Garden of Gethsemane will conclude the present paper. Though this scene, as might be expected, deprived of the associations which crowd upon the mind when contemplating the agonies—'the hour and power of darkness,' the glory and triumph of 'the Man of Sorrows' appears, shorn of its splendors and degraded, when made to bear upon the essayed capture of 'The Moor of Venice.'

The Savior had declared that the hour was come when he was to be betrayed into the hands of men.

That he went there 'to be found of them.'

He goes to the garden, some of his disciples being provided with swords.

An armed band, with *weapons* and *torches*, approach.

Instead of flying, the Savior goes to meet them.

One of the disciples having smitten a follower of the band, the Savior says:

'Put up again thy sword into its place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled that this must be.'—*John*, xviii. 3. *Mat.* xx. 51. &c.

The Moor, while surrounded by his adherents, 'sees the approach of a band, with torches and weapons.' He had been warned: 'you were best go in,' but replied, 'I must be found.'

'Both parties prepare for an encounter, when Othello addresses them, to the import, and substantially in the language of the Savior—

'Keep up your bright swords, for the dew will rust them.

'Were it my cue to fight, I should have known it without a prompter.'*

Are we not then warranted in asserting, that the latter and most wonderful of the plays of Shakspeare afford at least 'imputation and strong circumstance leading directly to the door of proof'—of his having been a profound admirer and student of Holy writ; and, as a consequence therefrom, that to the extended list of books in the English tongue, to which our attention has been directed by his distinguished biographers, as the sources from whence his almost superhuman mind sought to satisfy its longings after knowledge—the Bible is yet to be added, and vindicated as the foundation and 'chief corner stone' of the wisdom of Shakspeare?

* The design to be found—the details of the scene—torches and an armed band—the words of inhibition to combat—the reason, in the assumption of power to have more than met the emergency—if the actor had so designed, the intimation of a higher object to be accomplished, &c., altogether present so many points of contact and analogy, as to lead the mind to but one conclusion.

[From the Western Messenger.]

CHRISTIAN REGISTER versus WESTERN MESSENGER.

We perceive, that some remarks made by us in the May No. of the Messenger, have been misunderstood, and we are sorry to say misrepresented, by a writer in the Christian Register of June 2d. In speaking of the improved condition of our denomination, as regards active exertions to promote the cause of Christ, we said, that few were yet antinomian in their views. And to illustrate the remark we went on to say—'One of our brethren of strong conservative feelings, took occasion, we believe, to congratulate his congregation that they had succeeded for twenty years, in keeping themselves from doing any thing.' This *any thing*, refers of course, to things which had been just specified—namely, 'Sunday Schools, Missions, Temperance Societies, the Ministry at large, &c.'—The writer in the Register, after quoting this passage, gives the name of a distinguished gentleman, to whose sermon he takes for granted that it was intended to apply, but to which nevertheless he does not consider it applicable, and then accuses us of unkindness and injustice toward this gentleman, and of grossly misrepresenting his sermon. The Editor of the Register endorses this rebuke of our unfortunate paragraph, calling it 'unhandsome' and 'unwarranted.'

Now we beg that the following facts may be considered:

1. *Unkindness towards the author of the Sermon.*—We were particularly careful, it will be seen, not to give the name of the author of the discourse to which we alluded. It was necessary to refer to the fact that such views had been presented, in order to sustain our previous remark, that there were some in the body as yet conscientiously opposed to exertions on behalf of Sabbath Schools, &c. But we had no wish to injure the feelings of any individual, least of all a gentleman for whose character we entertained such a sincere respect, as the author of this discourse. We should have thought it very wrong to mention his name. Not so the writer in the Register. He has put it at the head of his article, and applied our remarks to him, individually. The attack, if it be one, has not been made in the Messenger, but in the Register. We think that any one who reads our article, will see that the whole personal character has been *forced upon it* by the writer in the Register.—Our feelings, we are sure, would have shrunk from any unkindness or disrespect toward the gentleman in question. We consider his views, expressed in this sermon and elsewhere, as too conservative, and as such we are bound in our capacity of Editor of a public journal, in some way, to notice and oppose them. But for the consistency and sincerity of his opinions, the power and beauty of his style, the treasures of thought and knowledge which he has accumulated, and the courteous and delightful manners for which he is distinguished, we share with all who know him in feelings of respect and esteem. If in our frank and blunt way of speaking, we have really spoken in a way to injure his feelings, we are not ashamed to recall it, and if we have misrepresented him, to apologize for it.

2. *Misrepresentation of this Sermon.*—But have we misrepresented him? Or has the writer of the article in the Register done this? One of us has, most assuredly. We supposed, from reading the discourse, that its author was one of those who placed little faith in the bustling enterprizes of the present time, who was led by his strong tendency of reverence for the past to distrust the wisdom of new inventions for active benevolence. We supposed that he believed, with many others, that the great modern association principle, as exemplified in Sunday School Societies,—Temperance Societies, Abolition Societies, &c. might at least do more harm than good. And that when he told his society that their practice had been 'steadily peculiar,' he meant plainly to say, that they had abstained and kept away from these movements. But the writer in the Register tells us that we misrepresent him. It is only *as a society* that they abstain—as individuals, not at all. It is only as a church that they do not join Temperance Societies; as individuals they take great interest in them. It is only as Pastor of the First church that he does not join associations; as an individual, he is the Trustee of a Bible Society.

Now we do not think this was the view of the writer of the Discourse in question, or that he will like to have it represented as his view. It makes perfect nonsense of his whole discourse. How could he say that his course or that his society was 'steadily' and 'singularly,' peculiar, if this was all he meant? Who ever heard of any society joining *as a society* a Temperance, Abolition, Education, Bible association?—Who ever heard of any one's being chosen Trustee or other officer in these associations, '*as a Pastor of a Church?*' They join and take part in them, always, as individuals. To give this explanation of the writer's meaning, is making him talk mere trivialities. It is making him bring forward as a novelty, worthy of great remark, what is no novelty at all. He is not in the habit of so writing. From his opinions on these subjects, we differ, as we before said; but his opinions are always consistent, well weighed, and by no means trivial.

We advise the author of the article in the Register to be more cautious in accusing others of misrepresentation. It is an easy word to use. It is easy to call any representation of a subject which differs from our own, a *misrepresentation*. It is very natural, when a person represents any thing in a different way from that in which we have been accustomed to regard it, to think that he misrepresents it. It is a convenient word to use. But before we use it, we had better look again, lest perchance our own view may have been the incorrect one. For if so, our own representation will be the misrepresentation.

The Editor of the Register will please to insert these remarks in his paper. We readily forgive his part of the accusation.

FOR THE REGISTER AND OBSERVER.

CELEBRATION OF THE FOURTH OF JULY, AT QUINCY.

The glad festival of our nation was celebrated at Quincy by a general assemblage of all the schools in the town. The children, about five hundred in number, and in a neat, uniform dress, under their several teachers, marched in procession to the first church, escorted by a fine band of music, and attended by the clergymen of the several religious societies, the school committee, municipal authorities, and citizens. Prayers were offered by Rev. Mr Whitney, and a sound and interesting address on the subject of education was delivered by Rev Charles Brooks of Hingham. He blended very happily the kindling associations of the day with the important subject in behalf of which he was more directly concerned. His allusion to John Adams, that great friend both of liberty and education, whose remains were there deposited, beneath the church, which his munificence endowed, was striking and beautiful. Great interest was thus awakened in the occasion, and the smiling faces of a throng of children gave evidence that their young hearts were glad in thus publickly commemorating a day hitherto regarded as the festival of their elders. We hope this manner of celebration, as yet quite novel will be followed elsewhere. It is a manner most worthy a Christian people who feel the essential dependence of permanent liberty on sound education. It is good thus at once to enlist the sympathies and affections of children with the holiest objects of their pursuit. It is good thus to plant in their warm hearts the associations of a day so memorable in the past and which they should be earnestly excited never to regard with indifference.

The following Hymn was sung at the church—written for the occasion by Rev. William P. Lunt.

When, driven by oppression's rod,
Our Fathers fled beyond the sea,
Their care was first to honor God,
And next to leave their children free.

Above the forest's gloomy shade
The altar and the school appeared;
On *that* the gifts of faith were laid,
In *this* their precious hopes were reared.

Arm'd with intelligence and zeal
Their sons shook off the tyrant's chain,
The rights of freemen quick to feel,
And nobly daring to maintain.

The altar and the school still stand,
The sacred pillars of our trust,
And freedom's sons shall fill the land
When we are sleeping in the dust.

Before thine altar, Lord, we bend
With grateful song and fervent prayer,
For thou who wast our Fathers' friend
Will make our offspring still thy care.

THE TIMES.

[The following extract is from Mr Colman's late Sermon on the Times.]

Let us look again at the evils under which we suffer; let us look at them in all their breadth and length and depth and height; they are not irremediable; and they are small, compared with evils under which a large portion of our fellow men suffer, and under which they scarcely receive the miserable pittance of our compassion. I will take the case, even of those who have suffered most deeply, who have seen their floating millions, like Sinbad's island, sink under them in the midst of their security, and in the brightest hour of their golden dreams; yet who is there who would not deem this evil light; yes! and if he possessed in one glittering heap all the treasures of Peruvian mines, would not prefer that it should go down into the bottom of the unfathomable ocean and leave him as naked upon the earth as when he came into the world, than that he and his family should have been doomed, in the inscrutable dispensations of Divine Providence, to have worn a black instead of a white skin? And yet this calamity—for such it must be called in our community—severe as it is, and with all the abuse and scorn which are added to it, as though the cup were not bitter enough in itself, is borne by a large portion of our fellow-men with an exemplary meekness and resignation, and even with kindness and forgiveness towards their contemners and oppressors.

After all, my friends, because our money is gone, let us not say with Micah, 'ye have taken away my gods, and what have I more.' Yet in truth our wealth is not gone; and with the exception of what we have eaten and drunken and worn, and what has perished at sea, and what has fallen in the flames, the country was never richer than at this moment. Much of our capital—I mean our credit capital—has been expended in public improvements, which multiply the facilities of business and commerce, and with them the means of actual wealth; and will presently return the expenditure with ample usury. Every branch of the mechanic arts, and all the instruments of commerce have participated in the general improvements of society and the progress of science; and the treasures of the deep and far-off oceans are gathered with more certainty and with far less danger to human life under the improvements, which have taken place in the construction and navigation of our marine, than at any former period.

Above all, my friends, the providence of God goes on without disturbance, let men do as they will. He does not leave himself without brilliant witnesses of his kindness and his guardian care in the earth and in the skies; in the rain from Heaven, in the waving and golden sheaves; and in ample provision for man and for beast. Let only man do his part, and let him calmly rely upon that sleepless vigilance which ever watches over him.

As Christians and as men, let us free ourselves from that miserable, narrow and degrading avarice, to which so many are enslaved. The actual wants of men are comparatively small to the well regulated and religious mind. Vast accumulations of wealth seldom confer happiness, or quiet, or health, or intellectual vigor. Too often they are fatal to all these; and prove only the nourishers of human pride, the intruments of abused power, and the immediate corrupters of virtue. Large inheritances to children, prospects of possession, which destroy the disposition and remove the necessities to labor and self dependence, are almost universally a curse.

Viewed in the light of true religion, which is none other than the light of the truest *philosophy*, this life is a scene of moral discipline and probation. It must end in death. As we brought nothing into this world, so we can carry nothing out. There are, however, imperishable riches, which are infinitely raised above all mortal changes; the riches of wisdom, integrity, usefulness, benevolence, and piety. These gems shine brightest in the darkest night. Their piety is unalloyed; their lustre is inextinguishable. Be these the riches, which you seek with your whole souls; and may they form the thick-studded crown of your rejoicing in the day which, by God's irreversible appointment, shall try every man's work.

CURIOUS COINCIDENCE.—Severely as Apamea has suffered in all periods of her history from earthquakes, as she was not included in the twelve cities of Asia which were overthrown in the fifth year of Tiberius, and, therefore, the inscriptions which I found, and which are published in my first journey, do not relate to the library of that Emperor, but to a subsequent earthquake, which happened in the reign of Tiberius Claudius, mentioned by Tacitus.—'To the citizens of Apamea, whose city had been overthrown by an earthquake, the tribute had been remitted for five years.' This was A. U. 807, and A. D. 54. It is a curious coincidence, and well worthy of attention, for I do not recollect to have ever seen it mentioned, that the earthquake which happened at Phillippi, and by which the doors of Paul's prison were opened, was in the year 53, perhaps only a few months before the tribute was remitted to the citizens of Apamea. Now an earthquake sufficiently strong to overthrow a city in Asia Minor, would be felt strongly also in the remote distances of Macedonia, sufficiently strong, perhaps, to open the bars of a prison door. The great earthquake at Aleppo was felt severely in Smyrna, though no buildings were thrown down. As God always works miracles even by natural causes! so the prison doors being opened to Paul by the earthquake would still be the effect of divine agency. Does not this fact afford much internal evidence of the truth of the sacred historians?—*Arundell's Discoveries in Asia Minor.*

CHRISTIAN REGISTER.

BOSTON, JULY 15, 1837.

THE OVERFLOWING CUP.

To us, life has no greater mystery than the *overflowing cup*—whether in the Providence of God it runneth over with excess of joy or of wo.

* * * * *

Several years ago—it seems but yesterday, so fresh and clear is the impression which the occasion to which we allude left of itself on the tablet of memory—it was our happy fortune to be cast for a Sunday into the bosom of a friend's most delightful family. We were on a journey—and it seemed as if the finger of Heaven had guided our course to a spot where we might enjoy to the full a day of sweet rest, and take all that kindly refreshment both of body and of soul which comes from hallowed social intercourse, and from the hour of prayer, when *two or three are met together* (sincerity and love and peace presiding) in the name of the Father and of the Son. It was indeed, just the place and the company, that every way-farer in life's devious and dusty pilgrimage, *would choose*, of all the world, for his every Sabbath day's sojourn.

My friend's family circle was of nature's simplest and strongest woof—one unmixed life-current circulating through and connecting together the hearts of the two Parents and their six children, who were all that composed it.

But their own amiable wills, and harmonious intercommunion, hardly for a single day, interrupted, had superadded to their natural connexion unwonted tenderness, strength and grace.

A domestic group more united, more happy and more innocent, the whole earth could not show. Every comfort—and if it had been desired—luxury of life was within their reach. They were each to each dearer, than all the world beside. In body, mind and heart were all in perfect health. And, though more than 20 years had elapsed since the parents had laid the corner stone of their home—there was as yet no grave in their garden.

Both morning and evening we all went with willing feet, to pay our vows with the multitude that keep holy day—for the youngest child was old enough to walk to the church—ay, and loved the road, and carried in her heart, her little offering, far more precious than the *pair of turtle doves.*

As soon as the evening meal was over, and we had all assembled in the parlor; the large old family Bible was taken from the closet and laid on the stand; the parents and children quietly arranged themselves in an easy semi-circle, and all was hushed, as Heaven, when the angels have taken up their harps for a song. The Father, while the eyes of all the group with affectionate reverence were fastened on him, took *the Book*; and opening, whether by design or accident I could not tell, at the xxiii. Psalm, read, with full emotion and with a tremulous emphasis of gratitude that electrified all

our hearts, and taught us what is an acceptable sacrifice to the Dispenser of bliss, 'The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. Thou anointest my head with oil; MY CUP RUNNETH OVER.'

Yes, thought we, as we felt the warm tear rolling down our cheek, yes, highly favored man, God hath indeed made thy cup to run over.

And as we remembered in what a world we sojourn, and recurred to our own experience of human life; and brought to mind the scenes of bereavement, destitution and anguish that lie around us wherever we turn; and reflected upon the ill-desert of all the sons of men, our soul was stricken with wonder that God should ever put this song into the mouth of any of earth's pilgrims, *Thou leadest me by the still waters and my cup runneth over.*

Having finished the short Psalm, our Friend gave the Book to her whom God had chosen for him to drink of the same cup; who with a true mother's care made her selections rather for the children than for herself. When she had distributed to all their portion of the bread of life, and closed the Book, the whole group joined hands; and one of the children repeated aloud—while the lips of all slightly moved as the hearts of all accompanied him—a simple family Hymn, of which the few subjoined lines will be everlastingly engraven upon our memory.

Before thy sacred Footstool see
We bend in humble prayer,
A happy little family
To ask thy tender care.

Brothers and sisters, hand in hand,
Our lips together move,
O smile upon our little band
And join our hearts in love.

Afterwards, the four youngest children kneeling at their Father's feet and resting their clasped hands on his knees, lisped each a simple prayer or hymn. And to crown all, as a fit finale to such a beautiful service, the smallest of the group, a lovely little girl of some six or seven years, beginning with her Father, carried round the sweet and holy kiss from lip to lip, as it were the sign and seal of their innocent intercourse and inviolable union.

On the morrow we went on our way—but could not leave behind us the Sabbath scene we have so unworthily sketched. Again and again we thought of our friend's *overflowing cup*—and the more we thought thereon the more we marvelled. In a world of disappointment, sin and death; in a state where every thing is frail and fleeting; in a body filled with the seeds of disease and pain, and beset with occasions of danger and instruments of harm; in close connection too with so many others upon whose well-being our peace depends as much as upon our own, and who are equally liable to suffering and decay; so much evil too as we have all thought and felt and done; and so many mysterious and fearful things as are within and around us, and before our future path, how wonderful that *overflowing cup!*

When we considered of how many minute and delicate springs the human heart consists, and these all so constantly exposed to be jarred and disordered by the outward world, and that if but one be rudely touched we are not happy; and when we thought how many things, seen and invisible, the bosom that is at peace must all the while be guarded against by an Almighty arm; and how many gifts must then be directly communicated to it by an infinite love, and, withal, how gentle must be the divine touch that balances that heart itself, and how delicate God's inward dealing with its multitudinous emotions that harmonizes them all to a simultaneous swell of joy—it seemed no less a miracle than that performed at the marriage in Cana—that my Friend should have held to his lips in this wilderness of sojourn, *that overflowing cup.*

And ever since that Sabbath, we have never seen a sight or heard a tale of uncommon joy or wo, that has not instantly connected itself with the words of the Psalmist as repeated so touchingly by our friend in the midst of his flock reclining by the *still waters*; while it has revived all our thoughts of wonder at the mystery of the cup that runneth over.

But never, have the associations with that evening of prayer been awakened by a more startling and melancholy recital of human wo, than that which will be found in the following letter which has been sent to us by an unknown—but not unhonored correspondent—and which is prefaced by a request of peculiar and it seems to us unnecessary modesty.

——— *July* 10 1837.

Mr Editor,—If you think the following incident worthy of a place in the Register, it will please a friend as it is so imperfectly recited, if you will introduce it into your columns in a more appropriate form and language; for it may perhaps answer a good purpose if only to guard some inexperienced youth against a similar melancholy fate.

As the Stage-Coach was passing through the pleasant village of Marlboro', on the fifth day of July, the sympathy of rhe Passengers was excited by the unusual number of anxious faces which presented themselves to their view. The villagers were assembled on, and around that beautiful Pond which distinguishes this from the adjacent towns. On enquiring into the cause, we were informed that on Independent day several Lads, large and smaller, amused themselves with sailing on the Pond. One of whom, a youth aged fourteen, had been gunning, and on his return home was invited by some acquaintances to join them in a Boat. He jumped in and took his gun with him. A few moments after, while in the act of taking aim at some object, the gun which was heavily loaded 'kicked' violently against his cheek and precipitated the unfortunate lad into the water to rise no more. When the Stage returned the next day these kind Neighbors and Friends were still engaged in endeavouring to find the body of this *only* Child of an affectionate Mother and she a *Widow*! having been called to part with her *Husband*, and this her *third* Child in the short space *of one year*. S.

Poor childless widow—The quickly succeeding afflictions of one brief year had changed thy countenance and filled thy cup of anguish almost to the brim—but still one sunbeam played on thy desolate heart, one sweet voice still called thee mother, as thy hand rested upon the head of thy surviving and now thrice beloved boy—and still thou didst thank God that thy cup did not quite overflow. But alas! on the day when all the land was ringing with the notes of rejoicing, and thou, almost alone, wert sitting apart to mourn—that last sunbeam vanished—that last earthly prop fell from beneath thy bosom, another drop of anguish fell into thy cup, and now it runneth over. God save thee woman! for to such as thee, miserable comforters are we all. Thine is a sorrow that earth cannot cure. But He that anointeth the head of one with the oil of gladness, has *kindly* spread the sackcloth upon thee—this we know, though neither thyself nor we can understand the mystery of the *overflowing cup.*

Mr Muzzey's Artillery Election Sermon on the '*Importance of an efficiently organized* MILITIA, *as a defence against civil dissensions, insurrections and every combination for popular violence*,' is, to use the language of the vote which expressed the *satisfaction and gratitude* of the corps and requested a copy for publication, *an excellent and useful discourse.*

The following is an extract from the Sermon.

We are warned of the necessity of a military force to protect us, furthermore, through the reverses of Fortune incident to a country replete with avenues to wealth, and subject therefore to fearful hazards and overwhelming pecuniary losses.

Anon adversity is our portion, dark and trying times overtake us. The elements of society are in chaos. Not only is present comfort destroyed, but all prospect for the future seems blasted; our children are stripped of their inheritance; we cannot educate them as we would; we fear lest they may cry to us for their daily bread; the evil is spreading; not the merchant alone, who laments his lost thousands, but those of competent fortunes are reduced to extremities; the poor see the cloud gathering over them also. Who does not, at such periods, feel, as it were, the very ground tremble beneath his feet? Who does not fear that the people may be driven to desperation; that the rumbling earth may heave till it break forth, and scatter violence and death in its course? Such a crisis is just past. And was it mere panic? Was there no room to dread the consequences, when hundreds of operatives were dismissed from our factories, the last half loaf snatched, as it were, from their wives and children, the coming day to find them penniless wanderers? Whence came these midnight incendiaries, causing unprecedented apprehensions among our citizens, and summoning the utmost vigilance of our magistrates? Let the scenes enacted at Manchester, within the memory of most present, tell us if our fears were weak and effeminate. Ruin by the stagnation of business, universal distress, actual deaths by starvation, what did they then and there occasion? Our country is not yet crowded to a fearful extreme. God has given us all the means of subsistence, and will, we hope and trust, ever save even the poorest of us from devouring his own flesh for food. But I have seen in this land flashes from the dark bosom of the multitude, that revealed giant and terrific masses of barely suppressed passion. I have with my own ears heard language, in this land of order and peace, relative to a resort to the bayonet rather than suffer severe pecuniary distresses, language which stopped my blood in its veins. And I have asked whether this was mere menace; whether under no circumstances, the torch would be applied to the waiting magazine. History has recorded scenes of lawless devastation, where the provocation was not reported to be greater than this, 'of the throng kindled into fanatical zeal and rushing forth to find the object of its wrath; of the glare of flickering lights, the petrifying din of the alarm bell, the horrid yells, the thrilling screams, the multitudinous roar of the living storm as it sweeps onward to the victims of its rage.' Have we nothing then to fear from the frenzy of popular convulsions? How long since we heard the tidings, and what was the array of the armed force stationed recently in two of our sister cities by day and by night to guard the lives and possessions of the people? Was the danger a dream? Shall we disband our Militia, and let the defenceless actually welter in their blood, before we flee to the breach.

But, I am told, it is idle to trust in physical force for the safety of our rights and liberties.—We need no external defence.—We want only an armor within.—Education is the bulwark of our freedom and tranquillity.

There is truth in a part of this statement. Education is our main national defence, the corner-stone of our liberties, the hope of order, and the stability of our political institutions. Without it every other trust will be vain. If the people do not understand, they will not respect the law. Nor is intelligence enough. Moral principle, Christian purity, genuine religion are the life-blood of our civil institutions. But while we devote our best energies to this holy cause, we may not dream that our task is already accomplished, that all are intellectually and morally redeemed that, gentle and pacific means will secure universal obedience to law. Let the village school scatter its blessings to the boundaries of the Union. Encourage every method of instruction for the young and the old. Feel that the salvation of the land depends on your efforts. Do these things, but remember there are other things you may not leave undone.

For the ignorant are still with us. Not only are our own children deficient in knowledge, but a tide of the illiterate, the wretchedly ignorant, is pouring in from abroad. And they bring vice too in their train. Too often indolence or crime drives them to these shores. They come to the polls. They indirectly frame our laws. And the same power may be easily arrayed against those laws. They may band themselves together. The untaught, the houseless, the corrupt and desperate may league in secret or even open hostility against the rights and peace of our community. And so combined, bent on desolation, rushing for the spoils amid flood and fire, where is the power that can stay their course? By what mild and persuasive words can you reduce such a populace to subjection and quiet? Reason with the rapids of Niagara. Arrest them on the brink of that terrific precipice. Then may you quell without force an organised, protracted, exasperated mob.

LETTERS FROM PALMYRA.

Joseph H. Francis, 128, Washington St. Boston, and C. S. Francis, 252 Broadway, New York, have just published in two very neat and beautiful volumes, *Letters of Lucius M. Piso from Palmyra to his friend Marcus Curtius at Rome—now first translated and published.*

The first nine of the Letters have already attracted notice, and won no inconsiderable favor, in the pages of the *Knickerbocker Magazine.*

It is understood that the public is indebted to Rev. William Ware, late of New York city, for this highly valuable addition to our American literature.

It is written in a chaste and classical style, and is indeed a charming book. We are sorry to be compelled to defer gracing our columns with a few extracts.

AMALGAMATION.

The Southern Churchman, a religious Paper published in Richmond, Virginia, and devoted to the distinctive principles of the Protestant Episcopal Church, thus comments upon some remarks in one of the letters of Mr Huntington, published in our paper.

Amalgamation.—Much has been said of late on the *union* of Christian sects, and on *liberality* of religious views. But most of the plans of union proposed, involve a surrender of what we conceive to be fundamental doctrines of the Gospel, and if adopted, can end only in more serious strife—in confusion, and every evil work. In the Christian Register we find a letter from Rev. Mr Huntington, a Unitarian missionary at the West, dated at Toledo, June 1st, from which we make the following extract, being one of several reasons why Mr H. deems it highly important to establish a Unitarian society in that young and thriving city. 'Another reason was, that there are several, and highly intelligent and influential citizens here belonging to the Episcopal denomination, who have no meeting of their own, who are so liberal, that, for the present at least, they would 'cast in their lot with us,' if we would adopt their forms. I have therefore favored this idea; and we think of adopting the Chapel Liturgy, as soon as we can send to Boston for it—that is—on the supposition that our cause advances in other respects; for the struggle in which we are engaged is still a doubtful one. For these principal reasons, I concluded to spend a few weeks here, and render my feeble aid to a good cause.'

Now we have so little of this modern *liberality* that we could not look upon this event as very creditable to the 'highly respectable and influential' Episcopalians of Toledo. We should hope that Churchmen in general are more discriminating in their views, and more enlightened in their attachment to our distinctive principles than to accede to any such plans of union. The praise of being 'so liberal' as to omit that honor and worship, due to the Savior and which is so prominent in our Liturgy, is what we do not covet, and no pretended advantages of union would induce us, even 'for the present,' to 'cast in our lot' with those who refuse to 'honor the Son, *even as they honor the Father.*' To 'adopt our forms' howvever, is a mere pretence, for the mutilated Liturgy used in King's Chapel, Boston, could be heard by a good churchman only with reprobation and disgust; so determined were its compilers to obliterate every trace of the doctrine of the Trinity, that the name of *Trinity Sunday* was dropped, and the Sundays in the latter half of the year reckoned from Whitsunday.

AMERICAN UNITARAIN ASSOCIATION.

We are informed by the General Secretary of the A. U. A. that an Auxiliary Association has been formed in South Scituate, of which the Rev. S. J. May is Agent.

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums.

From the Groton Auxiliary Association	$28.00
Lexington	$10.00
Kingston	$16.00
Watertown	$30.00
Milford	$5.00
Leominster	$14.00
Beverly	$50.00

DIVINITY SCHOOL AT CAMBRIDGE.

We subjoin the order of Exercises for the day of the Annual visitation of the Divinity School—Wednesday the 19th July inst. The services commence at 10 o'clock A. M.

The History and Character of the Samaritan Pentateuch.—Mr Theodore Warland.

The Ecclesiastical History of New England, an interesting study at the Present Day.—Mr William Vincent Thacher.

The Characteristics of Effective Preaching.—Mr Rufus Phineas Stebbins.

The Abuses of the Gift of Tongues, referred to in the First Epistle to the Corinthians, fourteenth chapter—Mr Edmund Hamilton Sears.

The True Grounds of Faith in the Divin-Mission of Christ.—Mr Hawley Whitney Bellows.

The influence of the Desire of success on the Minister's Efficiency.—Mr Abiel Abbot.

NEW ENGLAND CHRISTIAN ACADEMY.

We have received the address of the trustees of this institution to its friends and patrons, together with the rules and regulations, course of instruction, charter of the institution, &c.

The following is the list of Officers.

Joseph H. Siewers, *Principal.*

Paul Canney, *Steward.*

Trustees.—Robert Rantoul, Esq., Amos Shelden, J. V. Himes, Jesse Shelden, Isaiah Breed, Jonathan Buffum, T. F. Alexander, Wm. H. Stowell, Charles Morgridge, Joseph Bates, Elias Sharpe, Elijah Shaw, Jaspar Hazen.

Board of Visitors.—C. T. Thayer, E. M. Stone, P. R. Russell, Wm. Coe, David Pingree, John Perkins, Mark B. Palmer, Luther Baker, Warren Delano, Geo. W. Kilton, Amos Stevens, Abner Jones, James Taylor.

This institution is established in the town of Beverly, in the County of Essex, in a very pleasant spot. Connected with the Academy is a large and fine farm, which has been offered at a sacrifice by the present proprietor, on condition of its being appropriated to the purpose of a *Manual Labor School Farm.*

Board, Tuition, &c.

1—English Branches, - - - - -	4, 50
2—Higher Branches of the Course,	6, 00
3—Board per Week, - - - - -	1, 75
4—Washing, per dozen, - - - - -	50

5—Books and Stationary may be had at the institution at Boston prices.

Manual Labor.—There are but two Departments of Manual Labor, Shoemaking and Farming; other branches will be established as soon as circumstances will allow. The scholars can learn in one quarter, to make the kind of shoes that are manufactured. They can then earn from 5 to 15, and 25 dollars per quarter, all in proportion to their activity and perseverance. The Farming business is not so profitable, yet something handsome can be earned in this business also.

Some students have actually paid all their expenses by their labor, but none should deceive themselves, they cannot do this without great economy and industry.

Directions to Students.—The Institution is located in Beverly, (Upper Parish,) a short distance from the Newburyport and Boston Stage Road. Scholars will stop near the Meeting House, (Upper Parish,) where they can get conveyance to the Institution.

AMERICAN MONTHLY MAGAZINE FOR JULY, 1837.

CONTENTS.—Notorious Characters, and Characters of Note,—Summer is come,—Shakspeare and the Bible,—Extracts from a poem 'On the Meditation of Nature,'—The Swallows and the Feather of Down,—Sketches of Paris, No. 1, Taglioni,—Song, 'I never knew how sweet a light,'—Leaves from a Lady's Journal, No. 6. —The Totem,—Fragments from the Journal of a Solitary man,—Vanderlyn,—Stanzas,—The Head Clerk,—The Hebrew Muse,—Critical Notices,—Monthly Commentary.

We cheerfully copy the Article from the Western Messenger, at the request of our excellent friend and brother, the Editor of that magazine.

We regret that there should ever have been cause for any misunderstanding between him and his brethren at the East. We know that the writer of the article in our paper of June 2d, to which the Editor of the Messenger refers wrote neither unadvisedly nor unkindly. And we are glad to publish such a strong vindication of himself by our Brother at Louisville.

We perceive that Rev. Mr Brownson has resumed the editorial charge of the *Boston Daily Reformer.*

Those of our Readers who remember the strong articles which he formerly contributed to the columns of that paper will receive this intelligence with pleasure.

MR COLMAN'S SERMON ON THE TIMES.

We have received from the Publishers, Weeks, Jordan & Co. a very spirited Discourse delivered in the Hollis Street Church, Boston, on Sunday June 11, 1837, by Rev. Henry Colman, of which an extract will be found on another page.

An Elementary Treatise on Plane and Solid Geomery—by Benjamin Pierce, A. M. University Professor of Mathematics and Natural Philosophy in Harvard University—Boston, James Munroe & Co.

There can rarely be found a Teacher of Mathematics who is possessed of more qualifications necessary for eminence and success than Mr Peirce: and the above named elementary work will be welcomed as well by Instructors as by Pupils, and especially for that simplicity and brevity of demonstration which the Author professes to have studied, and will be allowed, on all hands, to have attained.

The book will add not a little to Mr Pierce's well earned reputation—It is neatly and plainly printed and substantially bound.

Dedication.—We learn that the New Unitarian Church in South Brookfield, was dedicated on Wednesday last. Introductory Prayer and Reading the Scriptures, by Rev. Mr Goldsbury of Hardwick—Prayer of Dedication, by Rev. Mr Wellington of Templeton—Sermon by Rev. Mr Noyes of Petersham—Concluding Prayer by Rev. Mr Thompson of Barre. It is said the singing was excellent, and that the beautiful church was crowded to overflowing, with apparently delighted auditors.—*Barre Gazette.*

INTELLIGENCE.

Boston and Worcester Railroad.—The temporary bridge over the Charles River, to replace that which was burnt on the 4th inst., was completed on Saturday, and the passenger and freight trains were all resumed yesterday. The bridge is 120 feet in length, and 30 in height from the water to the level of the road, and is of sufficient strength to support any load which can be placed upon it. It was built in less than four days without any previous preparation.—*Daily Advertiser.*

We copy the following item of news from the Boston Courier.

Three boys were on Friday detected in placing stones on the Boston and Worcester Railroad, in Natick for the purpose of throwing the engines and cars off from the track. They were promptly arrested carried before a magistrate, and after full examination committed to the gaol in Concord for trial at the next Court of Common Pleas. The punishment for such an offence, by which the lives of the passengers are endangered, is a fine not exceeding one thousand, dollars, and imprisonment for a period not exceeding twelve months.

Patrick Mahony, the boy sentenced to be hung, for burning the Cambridge Alms-Houre has had his sentence commuted, by the Governor and Council, to imprisonment for life in the State's Prison.

On account of the extra session of Congress, Hon. Caleb Cushing has been obliged to decline delivering the oration before the literary societies of Dartmouth College. George S. Hillard has been appointed as a substitute, and will deliver the oration before the societies on Tuesday, July 25, being the day preceeding the annual commencement of that institution.

The Richmond Enquirer states that in the course of a few months the gold mines, now wrought and to be wrought, promise to yield a weekly return of nearly ten thousand dollars worth of precious metal. The same paper says the wheat crop is better than could have been anticipated.

We learn from the Richmond Whig that the special Court of Appeals, affirmed on Monday last, the judgement of the General Court, in the Randolph Will Case—Judges Brockenbrough and Mason concurring and Judge Cabell dissenting. This decision establishes the will of 1821, with the various codicils up to August, 1831, by which the slaves of Mr Randolph are emancipated.

The law adopted by the Legislature of Mississippi at its late extra session, in relation to the traffic in slaves, prohibits the introduction of slaves into that State, either for sale or hire, under a penalty of $500 and imprisonment from one to six months for each slave so introduced. All contracts for purchase or hire are declared void.

Rammohun Roy.—The national Gazette notices a picture of the celebrated Hindoo Rammohun Roy, now on exhibition at the rooms of Mr Rembrandt Peale in Philadelphia. This picture was painted by Mr Peale, in London, in August, 1833, a few weeks before the death of the subject of it. The picture has been purchased by the Athenæum, and is to be sent to this city in a few days.

W. R. Road.—We learn from the Pittsfield Sun of last week, that an additional subscription of $25,000 to the stock of the Rail Road has been obtained among the citizens living on the northern route, which passes through Dalton, Pittsfield, &c; thus fulfilling the condition prescribed by the Directors, on a compliance with which the location of the road on that route is supposed to depend. The town of Pittsfield, in its corporate capacity, subscribed for 50 shares of the stock. The Directors will meet (says the Sun) at Pittsfield, the last of the present week or the beginning of the next, for the purpose of deciding the question between the northern and southern routes westward from this town. An adjourned meeting of the Board is to be held on Thursday of this week, to review their former decision in relation to the Depot in this town, and either confirm or reverse it, and finally settle the matter of the location. The meeting, we understand, is to be held in this town.—*Springfield Gazette.*

There can be little doubt that the limited supply of bread stuffs now in the country will fully sustain the present enormous prices till the new harvest comes to our relief. But there is a better prospect ahead. The earth teems with vegetation, and a rich harvest will soon shower its bounties upon us. Our reverses have taught us a salutary lesson, and many a returning prodigal may this year prove that health, happiness, and a substantial prosperity lie in a very different direction from that in which he has been seeking them. Necessity, not less than inclination, is making us all, to a greater or less extent, tillers of the soil; and mother earth, now as ever, proves herself liberally disposed to the willing hand of industry. Tee period is not within our recollection when the prospect of an abundant harvest was more promising than at the present time.—*Burlington Free Press.*

'*A pull altogether.*'—The good hearted Lake tars have recently held a meeting at Buffalo to concert measures to keep their respective ships well rigged and trim. We append some short yarns adopted by the meeting.

'Resolved, That no seaman is to work on the Sabbath, when his vessel is in a sufficient and good harbor, so that men may have an opportunity of going to what church, or place of worship their conscience may dictate.

Resolved, That each seaman belonging to the seamen's club, will pay 20 cents for every four dollar that he receives of wages, for the benefit of such as may be taken sick by the will of Providence, such as ague, fever, or a fall on board of his vessel, so that he may be hindered from his work.

Resolved, That no man is to get any allowance of said fund, who brings sickness on himself by drunkenness, or bad company.'—*N. Y. Evangelist.*

Lightning.—It should be more generally known that in very many cases, persons who have been struck dead, apparently, by lightning, may be restored by pouring cold water freely over them.

Nashua (*N. H. Telegraph.*)

[A remarkable instance of resuscitation from a stroke of lightning, by the use of water, fell under our observation several years ago. About ten in the morning in the middle of July, during a steady rain, without the slightest apprehension of a thunder storm, the lightning descended with such tremendous effect as to strike several houses at a mile's distance from each other. The concussion of the air was so great as to cause the church bell to ring. Nearly opposite to one of the houses, which were stricken and rent to pieces, a young gentleman was thrown from his seat in his store, where he remained several minutes before he was discovered. A friend, in passing, observed him lying on his back apparently dead. He immdeiately went in, removed him to the counting room, stripped his breast and neck, and dashed a bucket of cold water in his face. He soon showed signs of life, and was taken home and put to bed, where he remained senseless until five in the afternoon. It was several weeks before he recovered. When it was told him what had happened, he was entirely ignorant that he had been struck by lightning, and stated that he was unconscious of the shock, or the slightest degree of pain. His eyes however were so severely affected that he did not recover the use of them for several months.]—*N. Y. Gaz.*

The rapid stride of improvement which has marked the progress of this country is briefly but strikingly shown in the following incidents related in the New York Journal of Commerce. Where, at the same rate, will the next forty-five years find us?—*Nat. Int.*

Forty-five years ago.—In the year 1792, or thereabouts, a mortgage was taken on the county of Ontario, which then, comprised the whole of the State of New York west of Utica, and belonged to Oliver Phelps. The mortgage is on record in the office of the Secretary of State at Albany. It was for $16,000, and the security was supposed to be hardly adequate to so large a sum. Lest the settlers in that tract should be alarmed, however, it is proper to state that the mortgage was long ago cancelled.

About the same time, a gentleman having occasion to travel among the Indians, procured a horse from Mr White, the first settler at Whitestown. During the tour the horse's shoes were found to be loose, but through the whole journey of a month no person was found who could make new ones. On returning to Whitestown, the gentleman took the horse first to the blacksmith, and then to Mr White, who, on being inquired of for his charge, said that the new shoes were a satisfactory compensation for the services of the horse.

Foreign. English papers of June 6th have been received. The state of business affairs in England was exceedingly discouraging. The intelligence from America, was only up to a few days previous to the suspension of specie payments. It was generally feared that the great American Houses would not be sustained by the Bank. The laboring and manufacturing classes were suffering great privations.

NOTICE.

The annual meeting of the Philanthropic Society in the Theological School of Harvard University will be holden in the University Chapel on the afternoon of the 19th of July next.

Subject for Discussion.—The alleged deficiency in the number of ministers at the present time, and the means of supplying it.

All gentlemen who may feel an interest in the subject, are respectfully solicited to be present and take part in the discussion.

B. F. BARRETT, *Secretary.*

Cambridge, June 21.

MARRIAGES.

In this city, Mr Wm. J. Coye to Miss Rebecca C. Tolman; Mr Joseph E. Andrews to Miss Frances S. Norton.

Mr Cyrus M. Taylor to Miss Margaret M. Armstrong.

In Cambridge, 6th inst. by Rev. Mr Newell, Rev. Richard T. Austin, of Wayland, to Miss Susan S. daughter of the late Thos. Austin, Esq. of Cambridge.

In Warren, Mass., Mr Cyrus Blake, of the firm of Cragin, Cleveland & Co., of this city, to Miss Charlotte Ann, daughter of Isaac Patrick Esq. of Warren.

DEATHS.

In this city, 10th inst., William W. Johnson, 27.

In Mansfield, on the 5th instant. Rev. Richard Briggs, aged 55 years.

In Greenfield, on Sunday last, William Grennell, 85.

In Rindge, June 24th, Mr James Faulkner, a revolutionary pensioner, 73, an emigrant from Acton, Ms.

On the 7th inst., John Macarty Mason, of the United States Navy, eldest son of George Mason, Esq., late of Gunston Hall, Fairfax County, Virginia.

In New-Orleans, June 18th, J. A. P. Hyde, of the house of T. R. Hyde & Brother, 28.

SPLENDID ILLUSTRATED WORKS.

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jy 15 WEEKS JORDAN & CO.

LETTERS FROM PALMYRA. Letters of Lucius M. Piso, from Palmyra, to his friend, Marcus Curtius, at Rome. Now first translated and published. In 2 vols, 12mo. Just received by JAMES MUNROE & CO., 134 Washington street. July 15

DENTISTRY.

GEORGE H. GAY, Dentist, No. 252 Washington st. June 17

PASTURAGE.

GOOD Pasturage for two horses, a few miles from the City: Inquire at this office. June 17

UNIVERSITY OF CAMBRIDGE.

DIVINITY SCHOOL.—Students are admitted at the commencement of the Academical year, passing an examination in Hebrew Grammar, and the first ten chapters in Deuteronomy. If known to the Faculty, they are to produce satisfactory testimonials of good character; and if not Bachelors of Arts, they pass an examination in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, Butler's Analogy, Locke's Essay, or some other treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing, must have been engaged in the study of Theology, as long as the class which they propose to join; and pass an examination in the studies which that class has pursued.

Charges for instruction, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other classbooks is furnished on loan. Indigent students are aided from foundations and other sources. The term of residence is three years.

Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A. M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY,

Dean of the Faculty of Theology.

13th June, 1837. 6w

THE BOSTON TYPE AND STEREOTYPE FOUNDRY, No. 39. Congress street, Boston, having made great improvements in their moulds, matrices &c during the last year, are prepared to answer orders in every branch of business with the greatest facility.

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6tis Jy 15

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jy 15

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CHRISTIAN EXAMINER, for July, just published by JAMES MUNROE & CO.

CONTENTS. 1. Clerical Studies; 2. The Miracles of Jesus; 3. Norton on the Genuineness of the Gospels; 4. Memoir of Rev. Bernard Whitman; 5. Wayland's Elements of Moral Science; 6. Meriam; 7. Existing Commercial Embarrassments; Notices and Intelligences. Subscriptions received at 134 Washington street. July 15

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POETRY.

A NAME IN THE SAND.

Altered for the Regiser.

Alone I walked the ocean strand,
A pearly shell was in my hand.
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so methought, 'twill shortly be
With every mark on earth for me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sunny shore
Of time, that I shall tread no more,
And of my deeds and name I bore
Shall leave no track nor trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Of all who do believe.
Then, blessed Savior, thus I fall
Low at thy feet, and give my all;
Take the heart's sacrifice, though small,
And *let thy servant live.*

FEMALE CHRISTIAN.

I asked her when in beauty dressed,
When youthful hope inspired her breast,
Where is *he* whom thou lovest best?
She said—in heaven.

I asked her when she fondly pressed,
Her smiling infant to her breast,
Where is *he now* whom thou lovest best?
She said—in heaven.

I asked her when her bloom was lost,
When all her earthly hopes were crossed,
Where is *he* whom thou lovest most?
She said—in heaven.

I asked her in her dying groan,
Who is the brightest, loveliest one!
'Tis *God*, she cried, *my God alone.*
And went to heaven.

STANZAS.

By Josiah Condor.

'Fear not—I have the keys of the grave and of death.'

Oh cling not, trembler, to life's fragile bark;
It fills—it soon must sink!
Look not below where all is chill and dark;
'Tis agony to think
Of that wild waste. But look! oh look above!
And see the outstretched arm of Love!

Cling not to this poor life. Unlock thy clasp
Of fleeing, vaporing air—
The world, receding, soon shall mock thy grasp;
But let the wings of prayer
Take heaven's own blessed breeze, and upward flee,
And life from God shall enter thee.

O fear not him who walks the stormy wave;
Tis not a spectre but the Lord!
Trust thou in Him who overcame the grave,
Who holds in captive ward
The powers of death. Heed not the monster grim
Nor fear to go through death to Him.

Look not so fondly back on this false earth:
Let hope not linger here:
Say, would the worm forego its second birth,
Or the transition fear,
That gives it wings to try a world unknown,
Although it wakes and mounts alone?

But thou art not alone: on either side
The portal, friends stand guard;
And the kind spirits wait, thy course to guide.
Why, why should it be hard
To trust our Maker with the soul he gave,
Or him who died that soul to save?

Into his hands commit thy trembling spirit,
Who gave his life for thine;
Guilty, fix all thy trust upon his merit,
To him thy heart resign.
Oh, give him love for love, and sweetly fall
Into his hands who is thine all.

MIDNIGHT MUSIC.

'What wakes me from my heavy sleep
With tones so low and sweet!
O, mother, see, who can it be
So late within the street?'—

'I hear no sound—I see no form,
O, slumber soft and mild!
No midnight music comes for thee,
My poor and sickly child.'

'It was no music of the earth
That sounded in my ear;
The angels call me with their songs:
Good night, O mother dear!'

ODE,—by Rev. John Pierpont.

In Eden's green retreats,
A water-brook that played
Between soft mossy seats
Beneath a plane-tree's shade,
Whose rustling leaves
Danced o'er its brink—
Was Adam's drink,
And also Eve's.

Beside the parent spring
Of that young brook, the pair
Their morning chant would sing,
And Eve to dress her hair,
Kneel on the grass
That fringed its side,
And make its tide
Her looking glass.

And when the man of God
From Egypt led his flock,
They thirsted, and his rod
Smote the Arabian rock,
And forth a rill
Of water gushed,
And on they rushed,
And drank their fill.

Would Eden thus have smiled
Had wine to Eden come?
Would Horeb's parching wild
Have been refreshed with rum?
And had Eve's hair
Been dressed in gin,
Would she have been
Reflected fair?

Had Moses built a still,
And dealt out to that host,
To every man his gill
And pledged him in a toast,
How large a band
Of Israel's sons
Had laid their bones
In Canaan's land?

'Sweet fields, beyond' death's flood,
'Stand dressed in living green,'
For from the throne of God
To freshen all the scene,
A river rolls
Where all who will
May come and fill
Their crystal bowls.

If Eden's strength and bloom
Cold Water thus hath given,
If, even beyond the tomb
It is the drink of heaven,
Are not good wells,
And crystal springs
The very things
For our HOTELS?

MISCELLANEOUS.

EQUIVOCAL GENERATION.

However ridiculous it may appear, yet there was a time when philosophers believed the material elements possessed the power of producing vegetables without conforming to the ordinary laws of generation. The exertion of this extraordinary power, on account of the uncertainty attending its results, was very appropriately termed equivocal generation; but we should think its absurdity had been long enough exposed to prevent its imposing upon the most credulous and unthinking. But opposed as it is by the laws of nature, so far as they are manifested by known analogy, it occasionally attempts to force itself upon our understanding, through the medium of some anomalous production—and there are men, even at the present enlightened day, who, if they cannot explain the phenomena of nature, will adopt an inconsistent doctrine, rather than admit the loss of facts sufficient to establish a theory consistent with its known economy. Among this class of theorists we should expect to find a writer in a late Genesee Farmer, who, from the fact that chess was found growing in a field where it was not known to have been sown, and upon stalks of wheat, the heads of which had been bitten off by a horse, infers that wheat is converted into chess by some unknown process of nature.

Before we can consent to become converts to the doctrine of equivocal generation, the writer must furnish more conclusive evidence—for cases of the kind vastly stronger have presented themselves and been fully explained. The theory of the late President Dwight on these apparent cases of equivocal generation is simple, rational, and, in our mind, satisfactory. He says, 'The seeds of vegetables, when lodged beneath their stratum of earth, within which they germinate, have no apparent tendency to decay; but continue to possess all their vegetative power through an indefinite number of centuries.—When the existing forest is cut down, and its seeds are destroyed by cultivation, those, which were shed by a more ancient growth, being thrown up by the plough within the limits of this stratum, spring in their turn, and cover the surface with trees of a new kind.'

In support of this theory he cites the following cases, which among others, were within his knowledge. 'A field about five miles from Northampton on an eminence called Rail Hill, was cultivated about a century ago. The native growth here, and in all the surrounding region, was wholly oak, chesnut, &c. As the field belonged to my grandfather, I had the best opportunity of learning its history. It contained about five acres in the form of an irregular paralelogram. As the savages rendered the cultivation dangerous, it was given up. On this ground there sprung a grove of white pines, covering the field, and retaining its figure exactly. So far as I remember, there was not in it a single oak or chesnut tree. Pines were as thick as they could conveniently grow; and when I first saw them about the year 1760, had attained a considerable size. When I last saw them, more than 20 years afterwards, they were large trees; yet there was not a single pine, whose seeds were, or, probably, had for ages been, sufficiently near to have been planted on the spot. The facts, that these white pines cover this field exactly so as to preserve both its extent and figure, and that there were none in the neighborhood, are decisive proofs that cultivation brought up the seeds of a former forest within the limits of vegetation, and gave them an opportunity to germinate. The regularity and limits of the processes are entirely inconsistent with the doctrine of equivocal generation.

A respectable farmer in Guilford informed me, some thirty years since, that thirty years before the event to which I principally refer in this paragraph, took place, his father, while reaping a field of wheat, found a quantity of chess, which he directed the laborers to reap also, and bind in bundles to be carried home for fodder. On the day, when the wheat was carried home it was inconvenient to carry the chess; it was therefore, thrown together upon a bank, or headland. The following night it was drenched with rain, and finally left to rot upon the place. Thirty years after this fact, the field having come by his father's death into the possession of my informant it became necessary to make a new fence between that and another bordering upon it; but as a considerable number of bushes had grown up upon the headland, on both sides, he concluded to remove the fence, and break up these head lands. The ground was accordingly cleared and ploughed, and on the spot, where the chess had been thrown, there sprung up a new crop of chess, as evenly spread, as if it had been sown by a skillful hand.

The Hon. Judge Reeve of Litchfield, told me some years ago, that a farmer of his acquaintance, having sown some turneps, and suffered some of them to remain on a field, they produced seed the following year, which was scattered on the ground. For twenty-five years afterwards, i. e. to the time when the fact was mentioned to me, whenever this field was ploughed, turneps in considerable numbers sprung up in this spot.

Mr Parker, an English gentleman from Yorkshire, who came, some years since to the United States, as the Agent from the merchants of England to the government of this country, informed me, that a tract of marshy ground on the eastern shore of England had, some years before, been purchased by several gentlemen, and drained. On the earth, thrown out of the ditches, cut through it, there sprung up a great quantity of white mustard. As this plant had not been known to grow any where in the vicinity, within the remembrance of any living man its appearance excited much curiosity. After many schemes to account for it had been prepared and rejected, it was found that two hundred years before, white mustard had been extensively cultivated on the same spot, by a colony of Dutch settlers.

I will conclude these observations by mentioning a remarkable fact communicated to me by the Hon. Judge Chipman of Vermont. This gentleman told me that when he resided at Kingston, in the county of Addison, there customarily sprung up in the cultivated fields, on his estate, an immense multitude of cherry trees of a peculiar species. The original forest had been composed of beech, maple, hemlock, &c., and appeared as ancient as any American forest whatever. It was perfectly destitute of cherry trees. As he was walking in a field, newly broken up, and recently ploughed, he observed the infant stems of these cherry trees sprung up in very great numbers. His workman, who believed in the doctrine of equivocal generation, triumphantly asked him whence he supposed these trees to proceed. Without answering the question, he forced his hand a little distance into the earth, and drew up a handful of cherry stones.'—*Silk Culturist.*

[From the Newark, N. J. Advertiser.]

THE MECHANIC'S PLEASURES.

No. II. George Brown.

George Brown is a shoemaker in this village. He grew up from a pale apprentice, into a still paler journeyman, with little prospect of long life. After being several times very low with coughs, he was supposed to have fallen into a consumption; and when I came to inquire into the case, I found that the physicians had ordered him to seek a Southern climate. It was not until the spring of 1835, when Brown returned from New Orleans, florid and robust, that I discovered what it was that had impaired his health. The fact was he had become a great reader, and had most imprudently sat up a third part of his nights, studying such books as he could beg, borrow, or buy.

Those who have acquired no taste for learning will not believe me when I say that there is scarcely a passion felt by man which is more powerful than the thirst for knowledge. It has slain its thousands; and it came near slaying George Brown. Why do I mention this? Certainly not to lead any promising apprentice into the like snare; but simply to show that those mistake egregiously who think there is no pleasure in reading and study.

George Brown loved knowledge as much as ever, on his return from a residence of two years at the South; but he had learned wisdom from experience. I have a little collection of good books, and by frequent lending, I have gained George's confidence. He let me into his plans. He now works with a thriving bootmaker, and is said to be one of his best hands; and he is as different from his fellows in the shop, as young Ben Franklin was from his fellow printers. Wherein are they unlike? Not in mere labor, for George's hammer, awl, and lap-stone are plied as briskly as theirs; the difference is all out of shop. While they are careering through the streets, arm in arm, puffing tobacco smoke, smiting the pavement with their cudgels; even worse, hanging about tavern-doors, or doing over-work in the nine-pin alley, George Brown is dividing his spare time between two things, reading and recreation.

In summer, he takes a good long walk, or he strays along the river bank, or he joins a party of quiet friends, until he feels the labor of the day to be half forgotten. Then, after a thorough cold bath, which he learned in the South to be worth more than a whole medicine-chest, he sits down to his books. True he never gets more than an hour a day for reading, and often not ten minutes; but what of that? 'Does not the jeweller,' says he, 'save the smallest filings of his gold?—Time is gold. Every little helps. Constant dropping wears away rocks. Take care of the minutes; the hours will take care of themselves. Never throw away an instant.' These are maxims which he has laid up for life. And the young man who acts on these will never fail to be a scholar.

George Brown is as happy as the day is long. Being the best reader in the shop, he is, by common consent, permitted to read aloud from the newspaper and the Penny Magazine. The boys will laugh at him for a book-worm, and a parson, and so forth! but George smiles knowingly, and says, 'let them laugh that win.' While he labors with his hands, he is often turning over in his mind what he has read the night before. Some of his evenings are spent in taking lessons from an accomplished gentleman who instructs a class of young men; and others in hearing philosophical lectures at a neighboring Lyceum.

He has not a novel or a play book on his shelves. He is fond of history and travels; and books are now so cheap that he has more than fifty volumes. He showed me Plutarch's Lives, Josephus, Ramsay's United States, McIntosh's England, Edward's Lives of Self-taught Men, The Library of entertaining Knowledge, the Rambler, the Spectator, Milton, Thomson, Cowper and Wordsworth, and others of which I do not remember the titles.

Here is another of the mechanic's pleasures. And I am sure all who ever tried it will agree that it is the best of the three. It lies invitingly open to every young man who is willing to enjoy it. These fruits hang near the ground; if the tree is hard to climb it is only until you reach the first boughs. Young mechanics! take a friend's advice, and try.

RUSSIAN HACK DRIVERS.

Goodness of heart exhibits itself in the Russian in his mode of treating animals. Let only an unemployed *wanka* be observed in the evening, who, in sharing a piece of bread with his beast, consolatorily addresses him, 'Thou must content thyself with a little, my nag. I have myself not much, but willingly share it with you. My earnings are not great, but winter is still long, and in spring we shall have mustered together a few roubles, and will return to dear home. Thou shalt then rest thyself, and live upon dainties; for thou shalt have as much white oats and green clover as thou wilt. Do not, then despair. See, yonder comes a gentleman, and he will certainly hire us?' and he now suddenly turns to the stranger, offers him his sledge, and is satisfied with his small earnings.

During my winter journey, I have often amused myself with such a conversation between a driver and his horses. We might then hear, 'Fy, fy, old brown one, you ought to be ashamed to be so idle! Look at the gelding; he is smaller than you, and yet runs better. You will soon make me cross, and I shall then be forced to beat you. Blows hurt you, hark!' (He then strikes the sledge with the whip, and continues:) 'So, so, old brown one! that's all right. Now you run well; when we arrive, you shall have a good feed. Run! run! I'll sing you an amusing song!' He now commences singing, and it seems actually as if the animal understood him.

Shortly before Christmas, in the year 1833, when I was making a courier trip from St. Petersburg to Constantinople—I think it happened in the Government of Kiow—the already tired horses could not with all their exertions, drag my carriage up a hill covered with smooth ice. Haste was important, and I myself not in the best humor. I therefore desired the postillion, in harsh words, to urge the horses still more. 'Strike *me*, sir, if you are angry,' said the man; my horses do their utmost without blows. But you may easily see that, with the very best intent, they cannot drag us up.' I convinced myself that the good natured fellow was right, and then willingly waited till he had fetched other horses from a neighboring village.

But it also appears as if animals were sensible of the affection of their masters. Thus, in St Petersburgh, the equipages which have taken their masters to the theatre remain exposed to the open sky until they return home. In the severest cold weather, I have often seen at night, the postillion who guides the leaders, sleeping, either stretched out and balanced upon his horse, or seeking protection from the falling snow beneath its belly, and even its legs—the horse standing quite still, as if fearful to disturb the boy.

In front of the large theatre in St Petersburg, there are two projecting roofs of tin, which rest upon iron pillars, and are surrounded by stone seats. Beneath these roofs in winter, and during the time of performance, large fires are made, at the expense of the Government. Here both coachman and their horses throng to warm themselves. The bearded fellows gossip and jest, and, in their usual way address a few words to their horses, who look on with bright and friendly eyes, as if they were attentively listening to the conversation.

Von Tietz's Travels.

WELSH ANECDOTE ON THE SUPPORT OF THE MINISTRY.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church, he remarked 'You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well.—God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you, I have been thinking you have need to pray again. 'Pray again! Pray again! What should we pray again for?' Well—I think you have need to pray again. 'But for what?' Why I'll tell you. Pray that God would put Jacob's ladder down to the earth again. 'Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?' Why I think if God would put Jacob's ladder down, that your minister could go up to heaven on the Sabbath evening after preaching, and remain all the week; then he could come down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach to you almost like an angel. 'O yes, that may be all very well, and if it were possible, we should like it; but then we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c., and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the necessaries of life, while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him.'

The New World in the East.—It is amusing to see how our country, on account of its being the New World, its distance from Turkey, and the general ignorance prevailing in respect to it, has the honor of giving name to whatever is curious, or particularly good. During the late festivities in Turkey, the water carriers would cry out among the people, '*American water!*' meaning good fresh water. The seller of cakes would call out as a wonderful recommendation, '*Made of American Butter!*' while a man who kept an ostrich for show, stood at the door of his stall, calling out from morning till night, '*An American bird!*' Even on ordinary occasions, the Jew is met at the corners of the streets, calling out at the top of his voice, '*American cotton!*' And it is a singular coincidence, that the American frigate is now the flag-ship of the capudan pacha.

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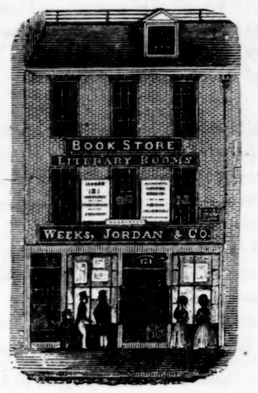

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'A National Periodical Literature,' says a distinguished American statesman, 'is the graceful ornament of civil liberty, and a happy restraint on the asperities which political controversies sometimes occasion It is an embellishment of society, and diffuses positive good throughout the whole extent of its influence.' And one of scarcely less eminence, both as a man and a patriot, has declared, that 'Leisure and Money bestowed upon instructive and entertaining periodical reading, can never be abused nor misapplied; and it is honorable,' he adds, 'to thousands in our country—of our young population, especially—that both (often obtained by much labor and self-denial,) are liberally and worthily applied to this object. The good effects of this propensity are not confined to present intellectual enjoyment: they pervade the future, with an influence alike salutary and powerful.' Such a native literature as is here alluded to, it has been the purpose of the Magazine, a new volume of which is herewith announced, to render honored at home and respected abroad. Its Editors have aimed to suit their periodical to readers of every denomination—to make it generally entertaining and useful. They have endeavored to blend instruction with amusement—to pass from light and gay effusions to stern disquisition; to mingle erudition with wit; to allure and please the studious and the grave, as well as the lover of *light reading*; to the former suggesting matter for reflection and remark, infusing into the latter the love of knowledge, and affording to both a not inelegant nor uninstructive relaxation and amusement.

On the first of July, 1837, will commence the tenth volume of the Knickerbocker, or New-York Monthly Magazine. The publishers, mindful of the favor with which their efforts have been received at the hands of the public, would embrace the recurrence of a new starting-point, as a fit occasion to 'look backward and forward' at the past and prospective character and course of their periodical. Within the brief space of a little more than two years and a half, the number of copies issued of the Knickerbocker has been increased from less than *five hundred* to more than *four thousand*, without other aids than the acknowledged merits of the work—acknowledged, not more explicitly by this unprecedented success, than by upward of three thousand highly favorable notices of the Magazine, which, at different times, have appeared in the various journals of the United States, embracing those of the first and most discriminating class, in every section of the Union. Of many hundreds who desired specimen numbers, and to whom they have been sent for examination, previous to subscribing, *not one* but has found the work worthy of immediate subscription. A correct inference in regard to the *interest* or *quality* of the matter furnished by the publishers, may be gathered from the foregoing facts. In relation to the *quantity* given, it need only be said, that it has always exceeded the maximum promised, and in the numbers for the last year, by more than *four hundred pages*. Of the clearness and beauty of the typographical execution and matériel of the Knickerbocker, and the character of its embellishments—which, although not expected by its readers, nor promised by its proprietors, have nevertheless been given—it is not deemed necessary to speak. They will challenge comparison, it is believed, with any similar periodical, at home or abroad.

It has been observed, that the constant aim of the Editors, in the management of the Knickerbocker, has been to make the work *entertaining* and *agreeable*, as well as *solid* and *useful*. It is perhaps owing to a predominance of these first-named characteristics, that it has become so widely known to the public. In addition to several well-known and popular series of numbers—such as the 'Odds and Ends of a Penny-a-Liner,' 'Ollapodiana,' the 'Palmyra Letters,' 'An Actor's Alloquy,' 'Leaves from the Blank Book of a Country Schoolmaster,' 'Wilson Conworth,' 'Life in Florida,' 'Loaferiana,' 'The Eclectic,' 'Passages from the Common-place Book of a Septuagenarian,' Notes from Journals of Travels in America, and in various Foreign Countries, 'The Fidget Papers,' etc.,—liberal space has been devoted to interesting Tales, illustrating American society, manners, the times, etc., embracing, beside, stories of the sea, and of pathos and humor, upon a great variety of subjects, together with biographies, legends, and essays, upon numerous and varied themes, interspersed with frequent articles of poetry, of such a description as to secure for the Magazine, in this department, a gratifying preëminence and celebrity. But neither the *scientific* nor the *learned*, the *solid* nor the *useful*, has been omitted, or lightly regarded. Original articles, from distinguished writers, (which have attracted much attention in this country, and several of which have been copied and lauded abroad,) have appeared in the recent numbers of the work, upon the following subjects:

Past and Present State of American Literature; South American Antiquities; Inland Navigation; Geology and Revealed Religion; Insanity and Monomania; Liberty *versus* Literature and the Fine Arts; Early History of the Country; Connexion of the Physical Sciences; Atmospheric Electricity, a New Theory of Magnetism, and Molecular Attraction; American Female Character; Pulmonary Consumption; Pulpit Eloquence; The Prospects and Duties of the Age; Health of Europe and America; Literary Protection and International Copy Right; Poetry of the Inspired Writings; Chinese Nations and Languages; Chemistry (Laboratory of Nature); The Past, the Present, and the Future; Our Country, with Comments on its Parties, Laws, Public Schools, and Sketches of American Society, Men, Education, Manners, and Scenery; Philosophy of the Rosicrucians; Intellectual Philosophy, Philology, Astronomy, Animal and Vegetable Physiology, Astrology, Botany, Mineralogy, and Phrenology; Progress of the Age, and of Modern Liberty; Christianity in France; American Organic Remains; Historical Recollections; the Nature of Comets; Discussion on Scriptural Miracles; Sectional Distinctions of the Union; Peace Societies; Periodicity of Diseases; Essays on Music, Fine Writing, etc., together with many articles of a kindred description; which it would exceed the limits of this advertisement to enumerate in detail

Allusion has not been had to the Literary Reviews of new works—which have embraced all the current literature of the day, with copious and interesting extracts—nor to the editorial division, in which are chronicled all interesting matters of a local and general nature, with Original Miscellanies, Notices of the Drama, the Fine Arts, etc. In short, in all things, it has been the steady purpose of the publishers and editors—Americans by birth and in heart—to present a magazine thoroughly American in its tendencies, free from political or party bias, and wide and various in its scope, in which *all* should find something to interest or instruct, and *none* any thing offensive to good taste, or subversive of sound morals ure patriotism, or true religion.

Among those who have contributed papers of a learned scientific, or solid and useful character—including two or three whose articles are in preparation—may be mentioned the following.

J. K. Paulding,	Dr. Rush, Philad.,
Prof. Anthon, Col. College,	Dr. Brigham, Conn.,
Prof. Ed. Ww. Johnson, S. C.,	George Griffin, Esq., N. Y.,
Henry R. Schoolcraft,	James Brooks, Maine,
Rev. Calvin Colton,	Hon. Lewis Cass,
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	Prof. O. B. Wolf, Germany,
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Prof. Rafinesque, and	Hon. B. W. Richards, Penn.,
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In the department of Tales, Essays, Sketches, Biographies, Legends, etc., the subjoined names, among others, have been conspicuous:

Rev. Walter Colton,	Timothy Flint, Miss.,
Prof. Longfellow, Mass.,	J. W. Gould,
Dr. Bird, Penn.,	Colonel M'Kenney,
J. K. Paulding,	Theodore S. Fay,
J. G. Percival,	William Dunlap, Esq.,
Miss Leslie,	E. T. Throop Martin,
W. L. Stone, Esq.,	Tyrone Power,
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Gen. Ducoudray Holstein,	Stacy G. Potts, N. J.,
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H. R. Schoolcraft, Mich.,	John Inman, Esq., N. Y.,
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Prof. Barber,	Mrs. A. J. Graves, Md.,
Miss E. B. Clarke,	'Algernon Sidney,' Cambridge, Mass., and
J. N. Bellows,	
Dr. Caruthers, Va.,	H. H. Riley, N. Y.

The names which follow, include but few of the many who have contributed, from first to last, to the poetical department:

J. G. Percival,	Rev. Dr. Pise,
W. C. Bryant,	Miss E. B. Clarke,
Rev. John Pierpont,	Geo. Lunt, Mass.,
Mrs. L. H. Sigourney,	W. P. Palmer, N. Y.,
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W. E. Burton, Penn.,	Timothy Flint, Miss.
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To the foregoing particulars, the publishers would only add, that at no period since the work passed into their hands, have its literary capabilities and prospects been so ample and auspicious as at present; and that not only will the same exertions be continued, which have secured to their subscription list an unexampled increase, but their claims upon the public favor will be enhanced by every means which increasing endeavor, enlarged facilities, and the most liberal expenditure, can command. Back numbers have been reprinted to supply Volume Nine, and five thousand copies of Volume Ten will be printed, to meet the demands of new subscribers. The work is now so firmly established in the public regard, as to be beyond the reach of any contingency which can affect its permanence. Increased encouragement, however, would still enable the publishers to add to the enjoyment of their readers. And they readily promise, that in an equal ratio with the enhancement of their ability, through the liberality of the public, shall be their *effective* labors. If each subscriber to the work, who has derived pleasure from its perusal, would send one or more names, (a not difficult task, it is confidently believed,) the publishers can safely affirm, that *no periodical*, foreign or domestic, will be permitted to exceed in variety and interest the Knickerbocker Magazine.

A few brief notices of the Knickerbocker, from well-known journals, are subjoined:

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